

America

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March 14, 1953
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NATIONAL CATHOLIC WEEKLY REVIEW

GROUP DYNAMICS: A CATHOLIC VIEW

Growing pains of a young science

ALBERT S. FOLEY

Strait-jacketing the treaty power

Bricker change perils U. S. foreign policy

EDWARD A. CONWAY

Senator Capehart for stand-by controls

Wanted: an extinguisher before the fire starts

BENJAMIN L. MASSE

U. S.-State relations

Problems of our cooperative federalism

ROBERT C. HARTNETT

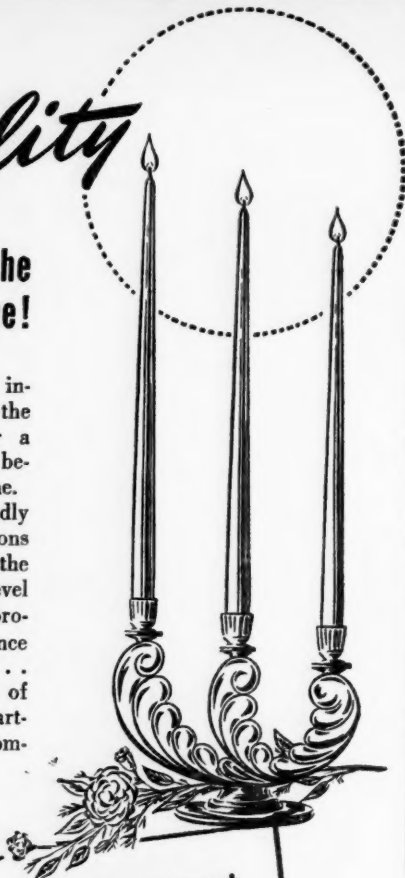
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CONTENTS

America, March 14, 1953

Current Comment 637
Washington Front. Wilfrid Parsons 641
Underscorings C. K. 641

Editorials 642
Applied group dynamics
Why Europe's army stalls
Emergency labor disputes
Bar Association offers anti-crime plan
Suggestions for easier spelling

Articles
Group dynamics: a Catholic view 645
Albert S. Foley
Strait-jacketing the treaty power. 647
Edward A. Conway
Senator Capehart for stand-by controls 649
Benjamin L. Masse
U. S.-State relations 650
Robert C. Hartnett

Literature and Arts 652
Right and left to center
Thurston Davis

Books Reviewed by
Society and Sanity 654
Donald Campion
Recent Thoughts in Focus 654
Thomas P. Neill
My Host The World 655
Robert C. Hartnett
The Silent World 656
Charles G. Wilber
The White Rabbit 656
Walter O'Hearn
The Velvet Doublet 657
Brendan Connolly
We Saw Her 657
William J. Read, S.J.
The Youthful Queen Victoria: A Biographical Narrative 658
Robert Wilberforce
Beyond Horizons: Voyages of Adventure and Discovery 658
M. M. Dolan

The Word Paul A. Reed, S.J. 659
Theatre Theophilus Lewis 661
Films Moira Walsh 661
Parade John A. Toomey 662
Correspondence 664

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Stalin stricken

After Hitler and Mussolini had gone to unlamented deaths, a sage observer of world affairs was heard to remark: "That leaves just one more to go." As the deadline for this issue of AMERICA approached, the last of the great dictators who rose to power during the anarchic decades between the two world wars lay dying in Moscow. According to a medical bulletin issued by the Kremlin on Mar. 4, Premier Stalin suffered a hemorrhage of the brain Monday night, Mar. 1-2, accompanied by paralysis of the right hand and leg, loss of speech and loss of consciousness. Despite the ministrations of doctors, the 73-year-old captain of the crew that holds 800 million people in bondage had remained paralyzed and unconscious up till the hour the announcement was made. Although Moscow's reputation for truth is practically nonexistent, there seemed no reason to doubt this particular report. Future developments, it is true, may reveal that Comrade Joseph Vissarionovich Stalin suffered no brain hemorrhage at all, but was fiendishly poisoned by the chief Kremlin doctor, I. Kuperin, and the nine other physicians who risked their lives by signing the medical bulletin. But there appeared no doubt that the most ruthless, most powerful and bloodiest dictator the world has ever known was last mid-week gravely ill and close to death. Just as a few fanatics mourned the passing of Hitler and Mussolini, so will die-hard Communists shed tears should Stalin's illness prove fatal. Governments will dutifully send condolences, which most of them will not mean. The peoples of the world, including the oppressed peoples of the Soviet Union, will greatly rejoice, seeing wishfully in this man's death the possibility of happier days. The more charitable among them have joined Pius XII in praying to the God Stalin betrayed, and tried in his folly to blot from the minds of men, to grant him in His infinite mercy the grace of a death-bed repentance.

UN threatened with paralysis

We do not want to push the parallel too far, but we must remark that Comrade Vishinsky's defiant diatribe in the UN Assembly the day after Stalin was stricken left the diplomats of most nations in a like state of paralysis—almost speechless, if not unconscious. Bemused though they must be over the possible effects of Stalin's stroke on the role of the Soviet Union in the UN, they cannot afford to overlook the immediate dangerous threat to the future of the organization implicit in Vishinsky's challenge. His answer to U. S. Ambassador Lodge's charge that the USSR is supplying arms and matériel to enemies of the UN was the brazen admission that it was indeed doing so, under the terms of the Sino-Soviet friendship pact of 1950. This was a formal confession that Russia is flouting two resolutions of the Assembly. The first, of Feb. 1, 1951, called upon all members to "refrain from giving any assistance to the aggressors in Korea." The second, of May 18, established an embargo on shipments of

CURRENT COMMENT

arms and strategic materials to Communist China and North Korea. This was likewise an admission that the Soviet Union is violating the UN Charter, which obliges member nations "to refrain from giving assistance to any state against which the United Nations is taking preventive or enforcement action." Russia's defiance of the UN recalls Germany's attitude toward the League of Nations during 1932-3 in the matter of disarmament. By failing to meet that challenge, the League brought on its eventual paralysis. Unless the Assembly meets Vishinsky's cynical challenge by a formal resolution of censure, the last state of our collective-security organization may prove to be as bad as Stalin's.

Tito's unexpected ally

We used to think, and still do, that Dean Hewlett Johnson, the "Red Dean" of Canterbury, is very much a freak in the Church of England. We had reason to assume that his colleagues and superiors were not similarly blinded either to the realities of atheistic Marxism or to what is proper in their own calling. This confidence was rather shaken when we read the apology for Tito that Dr. Cyril Forster Garbett, Archbishop of York, chose to deliver in a diocesan letter last week. The Anglican churchman said that Tito had to do what he did in Yugoslavia because "popular anger and reasons of security" compelled him to take steps against wartime collaborators and those Catholics who had been guilty of grave crimes against the Orthodox. If Dr. Garbett was thinking of Cardinal Stepinac, it should be sufficient to recall that even Tito himself did not consider the archbishop either a collaborator or a war criminal until *after* the war. Their relations were peaceful enough until the archbishop demonstrated himself a courageous opponent of the Communists' anti-religious policies. Fortunately, the singular and uninformed attitude of the Archbishop of York is not shared by the ranking prelate of the Church of England, or by the average English person. Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, himself bore witness last December that the sentiment against religious persecution in Yugoslavia was "very strong and very widespread" in England. Obviously he did not feel himself obliged, like Dr. Garbett, to do Foreign Secretary Eden's work for him and justify Tito's coming visit to London.

Refugee flood from East Germany

From the end of the war until April last, the average monthly total of refugees fleeing into West Germany from the Red terror in East Germany was 20,480. Since the East-West German border was sealed by the Soviets last May-July, most of the refugees began to converge on Berlin. Within the last few months the influx has risen until in February it reached 41,000—and on the single day of March 2, the alarming number of 6,000. Free Berlin's 79 refugee camps are overflowing; six more were opened on Feb. 27. But only some 40,000 can be handled in all the camps, leaving about 175,000 stranded in the city. To relieve the pressure, 500 to 800 refugees are flown out daily to Western Germany, where they add to the tremendous population burden Bonn is already carrying. What is behind this appalling fact of human flight? Is Soviet Germany playing a game? Some observers think that the Reds are deliberately causing the flight in the hope of breaking West Berlin's economy and of smuggling Communists into Western Germany to play their part in blocking the integration of Bonn with the West. Others, including Mayor Ernst Reuter of West Berlin, think the Reds must be worried about the mass flights. They are losing so much manpower that probably 750,000 acres of farmland in Eastern Germany have already been abandoned. Whatever the Reds may have up their sleeve, the refugee problem in Berlin is a crucial concern to all the West. Steps like emergency housing, provided by the Ford Foundation, are stopgaps. One obvious solution, urged by the United Nations High Commission for Refugees, is for other nations, and especially the United States, to adopt emergency legislation to help large numbers of these refugees find a permanent haven. Meanwhile War Relief Services-NCWC is cooperating in their relief.

Jews behind the Iron Curtain

One of the reasons for the alarming flow of refugees from East Germany is the increasing tempo of anti-Semitism there. In this the German Reds are but following the vicious pattern taking shape in all the enslaved countries. The World Jewish Congress, basing its report on the "best available information," recently issued the following estimate of the number of Jews left in Communist-dominated countries. Part of the

decimation, of course, took place while the Nazis were in the saddle, but the present figures are a clear indication of how faithfully the Communists ape the example of their Nazi forerunners.

Number of Jews (in thousands)

	1939	1950
East Germany	234	5
Poland	3,250	45
Czechoslovakia	330	18
Hungary	403	100
Rumania	850	190
Bulgaria	45	4
USSR	2,825	1,500

And in Yugoslavia there are today 6,000 Jews as against 75,000 in 1939. Jewish leaders fear that the present wave of fanaticism behind the Iron Curtain will practically wipe out the remainder of the persecuted race. In our anxiety over the fate of millions of fellow-Catholics under a ruthless, even more persistent persecution, we would forget only at the expense of the spirit of Christ the terrible sufferings of that race which He deigned to make His own.

Brotherhood in disaster

Flood-stricken Holland is a striking example of how a natural catastrophe can bring the world to a realization of what Queen Juliana of the Netherlands in a radio address on Feb. 21, called the "fraternity of mankind." About 60,000 tons of relief supplies have poured into Holland from abroad, and more is still on the way. Gifts of money to the National Disaster Fund now total \$17 million, apart from pledges. Col. Walter G. E. Reynolds, Canadian liaison officer in Holland for the International Red Cross, states that "this is certainly the greatest response to a disaster in history; it is beyond belief." What is even more "beyond belief" is that Holland is not content to be merely on the receiving end. It has begun shipping to West Germany clothing received in superabundance for relief, to be distributed among the refugees from behind the Iron Curtain. One Hollander, who lost three of his family in the floods, is reported to have said: "The only good that has come from this misery is that we have received enough to be able to help the needy in other countries who would otherwise have got no help." In a world racked with suspicion and distrust, this practical Christian charity is as welcome and cheering as the Netherlands' tulip-beds in spring.

Magsaysay resigns

The resignation of Philippine Secretary of Defense, Ramón Magsaysay, promises to keep Manila's political pot boiling for the next eight months. Mr. Magsaysay's sudden decision cleared the way for his possible candidacy as the opposition Nacionalista party's standard-bearer in next November's Presidential elections. The political fur has already begun to fly, for Mr. Magsaysay did not quit without implying that he was being forced out. In resigning, he remarked that it would

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have been "useless" for him to continue in his post "with the specific duty of killing Huks [Communist-led rebels] as long as the Administration continues to foster conditions which offer a fertile soil for communism." He stated that his program for rehabilitating captured Huks was being deliberately thwarted by the Government. President Quirino retorted that the real reason for his Defense Secretary's resignation was that he wanted to run for the Presidency on the Nacionalista ticket. A Religious News Service release, dated Mar. 2, reported that Bishop Vincente P. Reyes of Manila had offered to contact Huk leaders in an effort to get them to surrender to the Administration. RNS interpreted the move as an attempt to strengthen the President by stealing some of Mr. Magsaysay's thunder. Whatever the motives behind the complicated turn of events in Philippine politics, Sen. José P. Laurel, who ran against President Quirino in the 1949 elections, has announced his support of Mr. Magsaysay for the Nacionalista nomination. With the Senator's backing, Mr. Magsaysay, rapidly becoming one of the most popular political figures of the Islands, may give the incumbent President Quirino a tough electoral contest come November.

"Charity seeketh not her own"

"This year, too, they need your help again. Too many of them are still hungry and cold and homeless. Too many still need medicines and vitamins and milk." So spoke Pope Pius XII in his moving address of Feb. 10 to the Catholic children of America on behalf of child-victims of war. The message of His Holiness formally opened the children's phase of the war-fund campaign now being sponsored by the bishops of the United States. Adults will be asked to contribute in their parishes on Laetare Sunday, Mar. 15. This will mark the seventh time since the end of World War II that the Bishops' War Emergency and Relief Committee and the War Relief Services-NCWC have appealed to the charity of U. S. Catholics to aid war sufferers, refugees and the world's unfortunates. The goal the bishops have set this year is high. They are seeking \$5 million. If the response of U. S. Catholics in the past is any indication, they are not aiming beyond the mark. AMERICA noted last November (11/22/52, p. 197) that during the previous two years War Relief Services (WRS) had funneled \$7 million worth of food, clothing and medicines into Korea, the largest contribution from any voluntary relief service in the world. The demands are still great and are likely to mean additional sacrifices for American Catholics for some time to come. But "charity seeketh not her own."

Free propaganda for the Reds

Shortly after the popular musical *South Pacific* finished a two-week run in Atlanta, two members of the Georgia legislature, Sen. John D. Shepard and Rep. David C. Jones, issued on Feb. 28 a statement criticizing the play on the ground that it justifies inter-

racial marriage. They intended, they said, to introduce legislation "to prevent the showing of movies, plays, musicals or other theatricals which have an underlying philosophy inspired by Moscow." It may interest the two legislators to know that interracial marriage was recognized by the Catholic Church centuries before the world ever heard of Karl Marx, and that to this day the canon law of the Church does not regard difference of race as an impediment to matrimony. We should like also to point out to Messrs. Shepard and Jones that another part of their statement plays directly into Moscow's hands. "Intermarriage produces half-breeds," they said,

and half-breeds are not conducive to the higher type of society. We in the South are a proud and progressive people. Half-breeds cannot be proud.

The irresponsibility of that statement staggers the imagination. At a moment when hundreds of millions of people in Asia and Africa, emerging from or still smarting under the memories of colonialism, are being subjected daily by the Communists to vicious denunciations of "white imperialism," Messrs. Shepard and Jones offer the Reds a piece of propaganda beautifully tailored to their divisive purposes. Fortunately, we do not think that the pair of Georgia legislators speak for the South. Unfortunately, the Red propagandists will not stress that point.

Millionaires' amendment in trouble

According to a recent roundup by the United Press, the drive for the so-called "millionaires' amendment" to the U. S. Constitution has lost a lot of steam. This is the amendment which would put a ceiling of 25 per cent on all Federal income taxes. It is dubbed the millionaires' amendment by its opponents because it would benefit only those individuals who have an annual income of at least \$28,000, and only those married couples with a minimum annual income of \$20,000. Rebuffed in Congress, the supporters of this proposal—headed by the American Taxpayers Association and the Committee for Constitutional Government—dusted off a never used device to bring about the desired change in the Constitution. About twelve years ago they set about persuading State legislatures to petition Congress to call a constitutional convention, which Congress under Article 5 of the Constitution is obliged to do whenever two-thirds of the States so demand. For a while these efforts were surprisingly successful. In a single year, the war year of 1943, no less than 8 legislatures approved the proposal. By 1951, the backers of the amendment claimed that they needed only 11 more States to put their scheme across. Since that time State legislatures have evidently been having second thoughts. The United Press figures that today only 12 States are clearly on record as having approved the amendment. In 25 States it has been rejected. It is pending in 11 States. Should all these 11 States vote for it—an unlikely possibility—the measure would still be 9 short of the 32 States required to force Congress to act. We trust that the rich backers

of the amendment are now sufficiently discouraged to abandon their shortsighted program.

Last chapter on tidelands

Despite some talk of a filibuster by Northern Democrats, the tidelands oil controversy moved inexorably last week toward a foreordained conclusion. Any day now Congress will vote to give the tidelands to the States, and President Eisenhower will discharge a campaign pledge and sign the bill. Before this happens, however, there may be a skirmish over a new effort by the coastal States to increase their offshore oil bonanza. Up till now the fight over the tidelands has been concerned with control of the land lying beneath the water from the low-tide point to a point 3 miles seaward in the case of California, 9½ miles in the case of Louisiana, and 10½ miles in the case of Texas and the west coast of Florida. A group of Senators, led by Mr. Daniel of Texas, wants to broaden the controversy to include the whole continental shelf, which in the Gulf of Mexico runs 150 miles seaward beyond the claimed historical boundaries of the States. Behind this maneuver is the fact that most of the proved oil reserves off the Texas and Louisiana coasts lie beyond the 10½-mile limit. Mr. Daniel wants Congress to legislate that all oil found on the continental shelf beyond State boundaries should be jointly developed by the States concerned and the Federal Government, and that 37½ per cent of all revenues derived from such deposits should go to the States. Since President Eisenhower never committed himself to anything beyond the tidelands so-called, he is free to veto the Daniel proposal if it is passed by Congress.

Innocents abroad

Over the weekend of Feb. 20-22, the National Lawyers Guild held its annual convention in New York City. On the program were Justice Jesse W. Carter of the California Supreme Court and Judge Hubert Delany of the N. Y. City Domestic Relations Court. A justice of the U. S. Supreme Court, Hugo L. Black, sent greetings to the convention, as did Presiding Justice David W. Peck of the N. Y. Supreme Court, Appellate Division. Now the National Lawyers Guild happens to be a well-known Communist front. In a fifty-page report issued in 1950, the House Committee on Un-American Activities characterized it as the "foremost legal bulwark of the Communist party." Other investigating committees, as well as the head of the FBI, J. Edgar Hoover, have on more than one occasion publicly indicated the Guild's pro-Soviet nature. Yet a U. S. Supreme Court justice and other eminent jurists see no incongruity in lending their names or their talents to this notorious organization. It is conceivable that one or the other of these gentlemen may have hoped by his collaboration to swing the Guild from the party line. If so, the attempt failed, as might have been predicted. Meanwhile, regardless of their motives, these eminent jurists gave a certain respectability to a Communist front.

TWENTY-FIVE YEARS OF MEDICAL MISSIONS

On Mar. 5 the Catholic Medical Mission Board concluded a quarter-century of practical assistance to the missions which has been nothing short of amazing. Since the Board's founding in 1928 by the Rev. Edward F. Garesché, S.J., it has shipped a total of 6 million pounds of needed medical supplies to 3,000 mission stations throughout the world.

During 1952 alone, 3,903 parcels left CMMB's New York offices destined for 88 religious communities on the foreign missions. As *Medical Mission News*, the Board's official organ, relates in its current issue, the shipments contained enough supplies to cure a million headaches and a half-million fevers. They enabled the missionaries to treat 6,000 cases of leprosy and 50,000 cases of infestation by intestinal parasites. Besides medicines, the Board was able to provide enough instruments for 3 million operations and the diagnosis of some 10 million cases of disease.

Changing world conditions have had their effect on CMMB. Up to a few years ago the Board had been concerned principally with sending medicines to the missions. Now that many mission countries enjoy their own independence, they have become more exacting in their medical standards. Hence on CMMB has fallen an additional burden. It must provide the microscopes, fluoroscopes, operating tables, surgical instruments and all the modern means of diagnosis and cure one has come to associate with the up-to-date clinic. These new demands place more strain on CMMB's already limited finances.

Not the least of the Board's functions has been its constant effort to keep track of the latest developments in the medical world. Thus, no sooner had a new remedy for leprosy, the so-called DDS, been discovered, than 3 million tablets of the medicine were on their way to 85 leprosaria throughout the world. The wonder of this new drug is that a dollar's supply ensures a year's treatment for one patient. Still cheaper, the Board has discovered, are certain new anti-malaria remedies. Less than ten cents worth of Aralen and Camoquin has been known to clear up the symptoms of the malady within 48 hours. A later discovery, Daraprim, promises to be even more effective. With adequate funds CMMB could help to rid many missions of this scourge.

Most of the credit for CMMB's successful 25 years must go to the mission-minded laity which has kept it in existence. CMMB is an organization that depends for its support on voluntary contributions. Yet it can never have enough assistance to meet the always increasing demands of our medical missions, for CMMB is the only organization in the world dedicated to the work it is doing. Its possibilities are therefore unlimited.

Financial contributions, no matter how small, are welcome. (One dollar may help cure a leper!) Catholic doctors may be in a position to send unneeded medical supplies CMMB's way. Address: Catholic Medical Mission Board, 8-10 W. 17 St., New York 11, N. Y.

WASHINGTON FRONT

Last week, an editorial in this Review treated of one aspect of the current Washington craze for investigation. At last count no less than 64 bills calling for inquiries were being held in the House Rules Committee. Add to these the forty-odd projected or on foot in the Senate. Moreover, each house has three or more permanent investigating committees which require no special law.

This is not all, however. An investigation is one thing; a "hearing" is another. Literally hundreds of hearings take place during a session, before subcommittees considering legislation. This is a normal and understandable practice and also recognizes the citizen's right of petition even before he is bound by some new obligation.

Theoretically, both inquiries and hearings must be related in some way to possible legislation. In practice, this is not true. Many investigations—some of the biggest—merely satisfy a morbid itch "to rake up dead ashes," to use Mr. Eisenhower's scornful phrase about the plan to rehash Yalta, Teheran and Potsdam. It is frightening to consider what possible Federal legislation might follow upon the current inquiries into classroom teachings.

This observer, among others, was dismayed by the submissive attitudes at first taken by educators ("we welcome inquiry"). In their political innocence they did not realize they were to be investigated by a group whose lack of ability and responsibility is deplored by the better educated, better balanced, and more serious majority of their colleagues. The educators have already learned their lesson, and show some signs of corporate protest and resistance.

Many inquiries and most hearings never make the news pages, because they are conducted with due regard to civil rights and human dignity. Sometimes, however, even an obscure hearing has turned up instances of dire violations of human rights when a citizen presumes to differ with a member. As for investigations, the TV public is already familiar with our adoption of the old Nazi-Communist technique of shining a bright, hot light into a presumed culprit's eyes until he is reduced to a helpless victim. Fascinating, I admit, but gruesome and, I submit, immoral. Where are our civil-liberty and bar associations?

The remedy for many glaring abuses lies with Congress. Only it can make itself behave. One of the oldest political axioms, from early in the Middle Ages, is that the first to obey the laws should be the legislator himself. I think that the reason why some committees of Congress flagrantly flout our Bill of Rights (proposed by the First Congress) lies in the ignorance or indifference of the public. Who knows, perhaps this session can turn the tide.

WILFRID PARSONS

UNDERSCORINGS

The intensive campaign organized in the fall of 1951 by Most Rev. Charles F. Buddy, Bishop of San Diego, Calif., to bring some knowledge of the Church to every non-Catholic in his diocese resulted in about 3,000 conversions. He is now conducting a second campaign, organized along similar lines of clergy-laity cooperation and the friendly contact of neighbor with neighbor, as described by Bishop Buddy in an article, "Come and see," in *AMERICA* for May 22, 1952.

► *Easter Conventions*: National Catholic Educational Convention, Atlantic City, April 7-10 . . . National Council of Catholic Men, St. Louis, April 11-12.

► The American Catholic Philosophical Association will hold its 27th annual meeting at the University of Notre Dame, Ind., April 7-8. The general theme will be "Philosophy and Unity." Among the speakers: Jacques Maritain, visiting professor of philosophy at the University of Notre Dame; Rev. Gerard Smith, S.J., of Marquette University; Rev. L. M. Regis, O.P., of the University of Montreal; and Rev. Edward Q. Franz of Gannon College, Erie, Pa. Dr. Elizabeth Salmon of Fordham University, first woman president of the association, will deliver her presidential address at the annual dinner, April 7.

► "Choose Your Speaker" is the title of a folder issued by St. Peter's College, Jersey City, to introduce its Faculty Speakers Bureau. The folder opens to show two pockets containing loose pages (suitable for pinning on a bulletin board) descriptive of the various speakers, who are drawn from both the clerical and lay faculty. Each page includes a photograph of the speaker, a brief statement of his background and qualifications and a list of the subjects he is prepared to speak on.

► Denmark's only Catholic library, named after Fr. Niels Steensen, famous Jesuit medical discoverer, scholar and convert-priest of the seventeenth century, is in urgent need of books about the Church and its life and teachings. Used books in English, French and German, as well as Danish, will be appreciated. The library's address is Osterbrogade 54 C/2, Copenhagen, Denmark.

► In Toronto, Ont., on Feb. 20 died Sir Henry Somerville, 64, educator, writer and former editor, for twenty years, of the Canadian *Register* chain of Catholic newspapers. Born in Leeds, England, he was associated with Rev. Charles Plater, S.J., in the work of the Catholic Social Guild. He came to Canada in 1915, worked on the *Register* staff, taught for two terms at St. Augustine's Seminary, Toronto, and later at St. Francis Xavier University, Antigonish. He received the Cross "Pro Ecclesia et Pontifice" from Pius XI and was made Knight Commander of St. Gregory by Pius XII. R.I.P.

C. K.

Applied group dynamics

This issue of AMERICA presents an article on what is called "applied group dynamics." We are indebted to Rev. Albert S. Foley, S.J., for sharing with our readers his evaluation of the work being done in this field, with emphasis on his experiences at the National Training Laboratory in Group Development at Bethel, Maine. We are also indebted to Rev. Lawrence J. Ernst (Moderator of the Toledo Diocesan Councils of Catholic Men and Women) and to Dr. Dorothea F. Sullivan (Administrative Officer of the Group Work Sequence at the National Catholic School of Social Service, Washington, D. C.) for their comments on group dynamics and on Father Foley's article. Their comments will be found in this week's Correspondence.

Journalists inevitably run the risk of oversimplifying when they try to spell out the "main idea" of a modern scientific subject like group dynamics. Perhaps a good example of the process can be drawn from our national experience in World War II. By and large, management and labor, motivated by patriotism, agreed to by-pass many fundamental disagreements in order to "get on with the job" of winning the war. They did this, without either side's compromising its principles, because they were profoundly convinced that what they had in common was, *in view of the particular job at hand*, much more relevant than their deep-seated differences. Their agreement might not have been so voluntary as that looked for through the processes of group dynamics, but it was effected and, in general, carried out.

One might say that applied group dynamics aims to maximize such cooperation within all civic groups in the more ordinary situation where groups cannot call into play so overpowering a shared feeling as that of patriotism in a nation at war. It aims to achieve maximum agreement and cooperative action within and by groups through skilful use of methods, techniques, devices and procedures conforming to the principles of democratic living and the findings of modern research in social psychology. These methods are gleaned from decades of experience with democratic organizations, from experience and research in the field of group work, conference planning and discussion clubs. The techniques of group dynamics are now finding their way, for example, into the area of collective bargaining.

The reaction to group dynamics, as one would expect, has not been uniform. To the individualist, it is an effort to herd him by a process of "groupthink." To the Socialist, it is a new way to secure conformity to the planner's pet schemes. To some pseudo-democrats, it is a bag of tricks to rope in the crowd. To ultra-progressives, it is merely a new hook on which to hang the somewhat shopworn Deweyite package of "group process."

What should be the Catholic reaction to group dynamics? Here, we believe, the distinction between questions involving *substance* and those involving

EDITORIALS

mere *procedures* is decisive. Catholics obviously cannot submit to group decision questions involving their doctrinal creed or moral code. Even in such cases, however, they have every reason to avail themselves of the best ways to win a sympathetic hearing.

On the broad front of civic cooperation, Catholics have a moral obligation as citizens to assume their share of responsibility. To assume it effectively these days they should learn something about the techniques of group dynamics. Therein lies its importance, not only for Catholics, but for all American citizens.

Why Europe's army stalls

There is real drama in the struggle of Premier René Mayer and Chancellor Konrad Adenauer to get the European Army treaty through their respective parliaments. The international phase, or phase of negotiation, has long been past—too long past, to suit John Foster Dulles or the U. S. Congress—and what now remains is the domestic problem of ratification by the national legislatures. The people's representatives must now commit their several countries to a course that, regardless of the decision, can be considered irrevocable. It is no wonder that this final stage has been a story of backing and filling.

No date has yet been set for the final vote in either Paris or Bonn. This week, in fact, Foreign Minister Georges Bidault must face the National Assembly to report on the recent meeting of the Foreign Ministers of the European Defense Community countries in Rome, as well as on his subsequent visit to London. In London he had sought to get more definite assurances of permanent British support for the defense of Western Europe, supplementary to that envisaged through EDC. From neither Rome nor London will the French Foreign Minister be able to bring the kind of news that could sway the National Assembly to his side. Meanwhile General de Gaulle has reiterated his dislike of the whole treaty, with or without the protocols his followers insisted on. The General's persisting opposition is symbolic of the fears that lurk in the minds of many Frenchmen.

Although the European army was a French initiative, and was intended to prevent the rise of an independent German army, when the moment comes to give formal approval, hearts are hesitant and memories get longer. The result is that the fate of European unity, at least as it has been conceived to this point, still hangs in the balance. The final outcome may not be sure until the day the last vote is taken. Such was

the case, it will be remembered, when the Schuman Plan, challenging historic ways of thought and traditional economic practices, was up for decision. It was touch and go until the very end.

In Germany, the army treaty (which is linked with the "General Agreement" regulating the status of the Allied troops in Germany) has already had two readings in the Bundestag. The third and final reading is being held up pending important constitutional decisions by the Supreme Federal Court at Karlsruhe. For, if France has its Gaullists, Germany has its Socialists. The SPD, following the lead of its late chief, Kurt Schumacher, has adopted a completely nationalistic policy which is in strange contrast with the internationalism that once inspired all German Socialists. They not unnaturally argue that what is good for France in the treaty is bad for Germany. They emphasize the danger that the entry of the West German Federal Republic into the European Defense Community might seal the division of Germany.

To these objections Chancellor Adenauer, who has staked his career and his reputation on this policy, cried out in the Bundestag last December 3:

If we want to be linked with the West, if we want the highest degree of liberty compatible with the present crisis, if we want integration into the great security system of the West, if we want the progressive realization of European unity, if we want the re-unification of Germany in peace and liberty, then we must say, "Yes."

The Chancellor's position is that if Germany is not integrated with the West, then the West will settle with the USSR at Germany's expense, or go to war with the Soviets, with Germany as the battleground. The European Army, he contends, will prevent that war from coming and even create a powerful attraction for East Germany. But such arguments leave the Socialists just as cold as M. Mayer's arguments leave the Gaullists in France.

While Americans appreciate that the forming of a European Army is not the sort of step a nation can take lightly, they feel nevertheless that the talking stage has been passed. If French and German politicians must reckon with their constituents, our leaders must pay attention to *their* supporters, too. And the patience of American voters is wearing thin.

Emergency labor disputes

Sen. Irving M. Ives (R., N. Y.) has introduced two bills to revise the emergency-disputes section of the Taft-Hartley Act. Taken together, they offer an alternative to present procedures which merits the serious attention of Congress. This is what the Senator proposes:

1. Whenever a national emergency is threatened by an industrial dispute, the President will issue a proclamation to that effect.

2. After issuing such proclamation, the President will appoint a board to investigate the dispute and

seek a settlement. If the dispute remains unsettled after a sixty-day period, the board will so report to the President, transmitting to him its findings of fact and also its recommended settlement.

3. During this sixty-day period the parties to the dispute shall not engage in a strike or lockout.

4. Should a strike or lockout occur either before or after the end of the sixty-day period, the President shall submit a statement of the case to Congress for any action it may wish to take. If Congress shall have adjourned, the President will immediately call it back to Washington.

In three respects this procedure will impress many students of labor-management relations as superior to the Taft-Hartley approach.

In the first place, the emergency board under the Ives bill is not restricted, as it is under Taft-Hartley, to fact-finding. It is empowered to make recommendations as well. Although the parties to the dispute are not legally bound to accept the recommendations, they are under powerful moral compulsion to do so. To refuse to accept the recommended settlement exposes them to public disapproval and censure. This is not true where the board merely reports the facts of the case.

In the second place, the Ives bill dispenses with the injunction, which is the method used by Taft-Hartley to prevent a strike or lockout for eighty days, until the Government has had a chance to settle the dispute.

Organized labor objects to the injunction approach partly for historical reasons and partly on grounds of equity and fairness. Some of those who reject labor's opposition on historical grounds—there is a big difference between permitting the President to ask for an injunction and allowing employers to do so—are willing to concede that the injunction really penalizes only the union, since it places on it the sole burden of avoiding a strike. Although it is true that the injunction also forbids employers to resort to a lockout, this restraint is largely academic. Thus labor has some ground for feeling that the injunction, as Arthur J. Goldberg, CIO general counsel, wrote in the *N. Y. Times* for February 28, "automatically assumes the guilt of the union in any emergency dispute, no matter what the real facts are."

Under the Ives bill, the sixty-day waiting period is voluntary, at least in theory. It is more acceptable to the unions than the injunction—though equally disadvantageous—because its observance depends on their sense of responsibility and not on legal sanctions. Mr. Ives is convinced that unions would generally observe a voluntary sixty-day waiting period in the public interest.

Finally, the Ives bill is superior to Taft-Hartley in omitting the rank-and-file vote on the last offer of the employer. Such a vote is ordinarily taken by the union itself, and where it is not, there is no reason to believe that the rank and file would be less intransigent than the union's leaders.

Bar Association offers anti-crime plan

Two years ago, when the Senate Crime Committee under the chairmanship of Sen. Estes Kefauver was conducting its famed investigation, the American Bar Association appointed a Commission on Organized Crime to cooperate with that body. Last May, after making a nation-wide study, the commission published a valuable factual report, *Organized Crime and Law Enforcement*.

The ABA then instructed its commission to draw up a model legislative program to guide the various State lawmaking bodies in framing remedial action. On March 2 in a 300-page report, *Organized Crime and Law Enforcement*, Volume 2, edited by New York City Magistrate Morris Ploscowe, the group presented a comprehensive plan of action embracing these four proposals:

1. An anti-gambling code so framed that it penalizes every form of professional gambling and the communications services by which bets or gambling information are transmitted.

2. An official within the State's Department of Justice empowered to investigate the activities of city and county prosecutors and, when necessary in particular cases, to supersede them in conducting prosecutions or probes.

3. A State-wide police council to assist in the training of local police officers, to improve municipal police service and to advise on law enforcement. The council would be appointed by the Governor.

4. Authorization for the courts to grant immunity from prosecution to minor figures in certain conspiracy cases in order to force them to testify against the key characters. By this proposal the courts could prevent a witness in both criminal and Communist investigations and trials from finding refuge behind the Fifth Amendment. He could be forced to testify fully but could not himself be prosecuted for the acts about which he gave evidence.

Each of these recommendations will, of course, meet opposition from one quarter or another. But the ABA commission's plan has solid value. Professional gambling is the real backbone of organized crime. In many cases it finances the other operations of a gang. The commission, unlike those who wish to legalize gambling and put it under State control, is convinced that the police can eliminate it. This accords with the view of J. Edgar Hoover, director of the FBI, who has declared that professional gambling in the United States could be wiped out within forty-eight hours if the local and State laws were strictly enforced.

The proposal to empower an official in each State Department of Justice to supervise local prosecutors' offices is basically the same as the recommendation of the New York State Crime Commission (AM. 2/7, p. 503).

There is no question that both criminals and Communist conspirators have been stretching the civil-rights privilege of the Fifth Amendment to the evident jeopardy of the common good. The commission's immunity proposal is designed to rectify this situation under proper safeguards.

At least let the four-point program receive thorough study and consideration. As the commission itself points out accusingly in its report, no action has yet been taken on the recommendations submitted in 1951 by the Kefauver Committee.

Suggestion for easier spelling

It might be a big help to communication if the English-speaking world would adopt the simplified-spelling plan incorporated in a bill which passed its second reading in the British House of Commons on February 27. Its proponent, Laborite Mont Follick, described it as a cautious approach, by way of experimentation and teacher training, toward simpler spelling. In view of Government opposition, the measure is not expected to get very far.

Certainly there is nothing new in the idea. English grammarians as early as the sixteenth century proposed schemes for curing the English language of its two troublesome difficulties: its lack of uniformity, for in those days a gentleman could spell the same word in half-a-dozen different ways; and its glorious inconsistency, using the same combination for the different vowel sounds in ought, tough, bough, etc. Dr. Samuel Johnson, at the close of the eighteenth century, ironed most of the diversities out of our English orthography; but the inconsistencies have remained, partly to plague us and all foreigners trying to speak the written language; partly to enable smart boys and girls to win spelling contests.

Spelling-reform associations have wrestled with our unsimplified spelling for the past hundred years or so. President Theodore Roosevelt endorsed and the late Andrew Carnegie blessed the schemes of the Simplified Spelling Board in 1906. Prof. Melville Dewey's manual for book classification, the bible of all library catalogers, advocated his own quite radical brand of simplification. For some reason people continue to balk at changes of this sort, and the reformers have never succeeded in persuading the general public to make even such moderate improvements as *thru* and *tho*, instead of *through* and *though*.

So a proposal of our own occurred to us, which some educational agency might consider. Why not use some simplified system as an *auxiliary* spelling method? It would not attempt to displace existing spelling, but it could be learned universally as a standard method for showing foreigners *approximately* how to speak our language: a method that we could grasp as well as they. It would avoid the complicated signs and characters of the strictly scientific phonetic systems. We mait faind dhe noushn a bigger kon-veniens dhan we imajin.

Group dynamics: a Catholic view

Albert S. Foley

A BROCHURE describing a course in Catholic Action at a Catholic center last summer bore the odd heading: "Love and Science in Group Dynamics!" An article in *AMERICA* (11/24/51) by John O'Connor spoke of the Gospels as the "best available textbook in the exciting new subject of group dynamics." The National Council of Catholic Men and the National Federation of Catholic College Students were reported to be adopting the method of group dynamics. A Boston group of lay Catholics were enthusiastically espousing it. A book of *Readings in Group Work*, edited by Dr. Dorothea F. Sullivan of Catholic University, gave a good many pages to articles on group dynamics. The Catholic Sociological Society conducted a whole day's workshop on group dynamics at its recent convention. Meanwhile, another set of Catholics in a prominent national organization were fighting a rearguard action against group process and all its works and pomps.

Why this belated Catholic concern with group dynamics? What is it all about anyway? What does it have to offer to the problems confronting Catholics in group activity? What problems do Catholics face if they endeavor to make use of group-dynamics findings and techniques?

In an effort to find an answer to some of these questions, I secured a visiting fellowship at the Research Center for Group Dynamics, now a section of the Institute for Social Research at the University of Michigan.

RESEARCH CENTER, MICHIGAN

Like most of my contemporaries, I have a deep interest in human relations. I was told, and I read repeatedly, that the Research Center, a brain-child of the late social psychologist Kurt Lewin (1890-1947), was in the forefront of some of the latest developments in the field. I had read the founder's books. I was impressed by the way Lewin contrasted his system of Field Theory (topological psychology) with Freud's. He likened Freud's methods to those of a depth miner, digging deep in the darkness for answers that Lewin discovered in exploring the level surface of the open field of human relations. I felt convinced that the philosophical and psychological backgrounds of scientific group dynamics were not irrevocably incompatible with the Catholic approach to group life.

My first contacts with the Research Center showed me how the scholars in the field of scientific group dynamics have developed it into a tightly organized, technically circumscribed section of the wide expanse

of social psychology. For the scientific study of the small face-to-face group they have devised a definite methodology, a useful if cumbersome terminology, a sophisticated theoretical framework and a high-level mathematical and statistical apparatus. By dint of some adroit experimenting in group research, they have come up with a few well-tested hypotheses in the area of leadership, group cooperation and communication, social pressures on individuals in groups and allied topics. Even in these, they claim no final answers to all problems. No unassailable laws of group activity have been uncovered. No demonstrable formulae have been worked out for the precise operation of successful groups in real life.

I was soon to learn that the beginning of wisdom about group dynamics is the distinction between this sort of cautious scientific analysis of small groups, and *applied* group dynamics, especially of the type associated with "Bethel" (the National Training Laboratory in Group Development at Bethel, Me.), with progressive adult education and with the many bizarre techniques that gather under the magic name of group dynamics.

BETHEL, MAINE

To get a first-hand understanding of the Bethel movement, I made a research sortie to Maine last summer for the sixth annual session of the National Training Laboratory in Group Development. It was a quite enlightening experience. In the Bible, Bethel means the Home of God. In "group dy" it signifies the Mecca for all devotees, the Manresa of the movement.

The reason is not far to seek. The National Training Laboratory is by far the most elaborate of all workshops in human relations. Its sessions are conducted in the spacious modern precincts of Gould Academy, a swank New England school nestled in the cool hills of western Maine. As the pet project of a local millionaire, Gould has been completely modernized, its colonial-style buildings picturesquely spaced about a green-carpeted, elm-shaded, mountain-muraled campus. In that setting, one almost perforce becomes enamored of the pleasant and seductive learning experiences.

Supervising operations at Bethel is a staff of about forty, including many big names from the two major sponsors, the Research Center and the National Education Association, as well as from the education and psychology departments of more than a dozen cooperating universities. Perhaps the most overstaffed

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summer school in the country, the National Laboratory is deliberately set up as an experimental project in group educational methods, mainly for adult training in leadership in professional, business, academic and community life.

The ninety-odd students, or "delegates," were from all walks of life. Social workers and school administrators, teachers and industrialists, psychiatrists and clinical psychologists, Army and Navy personnel, public- and mental-healthers, church workers and churchmen, were all represented in the group. With slightly more men than women, and with an average age of something over forty, the mixed group embraced a wide range of nationalities and ethnic minorities.

The main educational orientation at Bethel is Deweyist. Learning by doing is the order of the day.

There are no textbooks in group development or group process. One learns about it all by going through the experience of group formation from scratch. I was assigned to a small heterogeneous group of about a dozen and a half. For two hours each morning throughout the whole four weeks, we met around a large, oval, polished table on a basis of democratic equality, eye-level contact and first-name familiarity. We worked our way through the process of group development under the permissive direction of a skilled "trainer." In the course of the random discussions, we were supposed to learn all of the problems and processes of acquaintanceship, new-member induction, goal-setting, leader-member adjustment, cooperation, conflict-solving, sensitivity to group behavior and diagnosis of group progress and individual feelings.

This "T-group" ("T" for training) is the core of the formal training at Bethel. An initial hour of theory in the morning prepared for a more or less intelligent approach to the T-group. Other sessions supplemented its findings with skill practices, role-playing, psych-lab experiments, methods discussions and back-home applications.

At times, one felt that he might have unwittingly stumbled into a summer stock theatre of the New England variety. And some days it was difficult to discern whether the National Laboratory was erecting another Tower of Babel or was engaged in building a highroad to a social utopia.

CATHOLIC GROUP

At Bethel last summer there was a Catholic minority of a baker's dozen delegates and two staff members—somewhat less than our proportion in the country at large. We represented a quite wide divergence of Catholic types: one priest, four public-health officials, two social-science teachers, three in public adult education, two in child welfare and guidance, one in youth work.

We were treated kindly as a group. The comfortable music room was set aside for Catholic services (the nearest parish church being more than twenty-six miles away). Thanks to the Navy chaplain's kit I brought along, we had daily Mass.

Curious to know how Bethel affected the Catholic participants, I took a brief survey of them. I asked whether they found there any danger to faith or morals *not present elsewhere* in their lives. The response was for the most part negative. I also asked if the experience at Bethel helped them to keep alive their Catholic social ideals and to practise the social virtues. The answers were generally affirmative.

This did not mean that they (and I) saw no threats to Catholic ideals at Bethel. Dangers present elsewhere are found at Bethel in a more concentrated and beguiling form.

The approach is professedly this-worldly, scientific (in the "sacred cow" sense), naturalistic and secularistic. The underlying and often-repeated assumption is that social science has all the answers to personal and group problems. Pelagianism runs deep in Bethel's chromosomes. In that, it is but a replica of academic America in miniature.

It requires a stiff Catholic backbone to stand up against the social pressures of this prevailingly secularistic cultural island that is a lineal successor to Brook Farm, New Harmony, New Lanark

and other American social utopias. Where these exalted socialism, Bethel enthrones a secular democracy. Its cultist and faddish aspects leave the impression that for a large percentage of the devotees it is a quasi-religious colony. A number of the Bethelites regard group dynamics as practically a sacramental system. Though the overenthusiasm and hasty generalizations are deplored by some of the cautious staff, one cannot but note an almost mystic fervor in certain of the devotees.

Whence the inner dynamism of a movement that has been attracting and "converting" a significant number of enthusiastic if indiscriminatingly shallow disciples?

One of the key reasons is that Bethel represents a confluence of many streams that have contributed to applied group dynamics. Lewinian theory and research formed only one of the many tributaries that have swelled the mainstream. Other sources have also added their bit. It was in these satellite movements that the Catholics at Bethel encountered the knottiest problems in the acceptance and use of group-dynamics techniques.

MEETING OF MOVEMENTS

In the first place, progressive education has contributed perhaps a major portion to the onrush of the movement. The NEA's co-sponsorship of the National Laboratory was possibly a move to take over the fresh



approach at a time when Deweyism was becoming a bit jaded even for avid progressives. Generously offering to finance a year-round office for the Laboratory, the NEA has firmly linked its adult-education wing with Bethel. It uses the popular summer laboratory as a sounding board for progressive education both among school personnel and in the area of adult extension work. The Catholic survey at Bethel unearthed a number of objections to the ready and glib imposition of Dewey's philosophy and psychology of education on the group situations.

Secondly, another noisy, babbling tributary of Bethel's mainstream is neo-Freudianism. Jumping into the swim via group psychotherapy and clinical psychology, eager Freudians and near-Freudians have made Bethel a show-off place for their exhibitionism. Garbed with the immunity of social research, some of them have imposed their shameless categories on the unwilling delegates, notwithstanding strong protests year after year against their prurience. I for one voiced vehement Catholic objections against the crude analytic measures and the damaging "therapeutic" procedures. Other streams of academic and nonacademic contributions met in Bethel. In short, applied group dynamics as popularized there is a meeting of many American educational trends of the recent past.

Catholics not accustomed to the atmosphere of non-Catholic universities found the intellectual and emotional climate at Bethel somewhat disturbing, threatening, even frustrating. None the less, we did discover much valuable data on group development that, once rid of nonessential accretions, can find application in Catholic circles. We even had a special section devoted to Catholic applications of such of the new methods and techniques as were not inextricably bound up with the incompatible philosophies and psychologies of their sponsors.

CATHOLICS AND GROUP DYNAMICS

We agreed that some of the Bethel social inventions could be used by Catholic groups, much in the same way as we use mechanical inventions, without reference to the peculiar opinions of the inventors. The basic groundwork for reconciling this type of contribution with Catholic social doctrine has already been done by Rev. Terence Cooke in his study *Thomistic Philosophy in the Principles of Social Group Work* (Catholic Univ. Press, 1951).

Moreover, as one of the Canadian delegates (a member of the Young Christian Students) observed, many of the Bethel insights were strikingly paralleled by the methods worked out in the movements inspired by Canon Cardijn in Belgium, France, Canada and the United States. Though the rules of thumb about group process evolving out of the Catholic worker and student experiences were spelled out more systematically at Bethel, many of the basic patterns were roughly identical.

My experience at Bethel convinced me that there are many grains of truth to be gleaned even in what was regarded as a suspect un-Catholic field. I found

many practical applications for the broad and abstract principles of the social virtues. I came to wish that perhaps some Commission on Adult American Citizenship would do for adult Catholics what Msgr. George Johnson and his successors at Catholic University have done for Catholic school children through the Commission on American Citizenship. If more Catholics were trained professionally in the good contributions of group dynamics, there would be less justification for the complaint that Catholics in general lack "group sophistication" and are inexperienced in group life and group leadership, particularly in nonsectarian groups. Unless our schools, agencies and associations take measures to integrate the best in applied group dynamics into Catholic life, the fast-developing field of adult leadership will continue to be pre-empted by the secularists.

Strait-jacketing the treaty power

Edward A. Conway

FOR MORE THAN A YEAR NOW I have followed with mounting interest Sen. John W. Bricker's persistent and skilfully conducted campaign to sell the Senate his constitutional amendment "designed to prevent abuses of the power to make treaties and executive agreements." When he introduced his original resolution (S.J.R. 130) last February 7, with the co-sponsorship of 58 other Senators, Mr. Bricker said one of his purposes was to stimulate discussion of a subject involving "incredibly complex issues of international and constitutional law." Since then the matter has been argued in the law journals and in congressional hearings, but it has received little attention in the forum of public opinion. As the discussion is still open, I offer what follows as a layman's observations on its progress to date.

But first a few paragraphs on what the discussion is about. Article VI of the Constitution reads that "the Constitution and the laws of the United States" and "all treaties made, or which shall be made, under the authority of the United States, shall be the supreme law of the land." The Supreme Court—which, by the way, has never held a treaty unconstitutional—has ruled that "in cases of a conflict between an act of Congress and a treaty, each being equally the supreme law of the land, the last one in the date must prevail." As the Constitution now stands, the President and "two-thirds of the Senators present and voting" (a minimum of 33) are vested with this important power, and of course might conceivably abuse it.

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The extent of that power was measured by John Foster Dulles last April 11 in an address to a regional meeting of the American Bar Association at Louisville, Ky.:

The treaty-making power is an extraordinary power, liable to abuse. Treaties make international law and also they make domestic law. Under our Constitution, treaties become the supreme law of the land. They are, indeed, more supreme than ordinary laws, for congressional laws are invalid if they do not conform to the Constitution, whereas treaty law can override the Constitution. Treaties, for example, can take powers away from the Congress and give them to the President; they can take powers from the States and give them to the Federal Government or to some international body, and they can cut across the rights given the people by the constitutional Bill of Rights.

The problems posed by the supremacy of treaties have been debated periodically (and inconclusively) for 160 years. Mr. Bricker was moved to reopen the debate because he believed (with many others) that the State Department and the United Nations were promoting "new fashions in international law" the basic premise of which was "that the relationship between citizens of the same government and between the individual and his government are appropriate subjects for negotiation, definition and enforcement in multilateral treaties." Mr. Bricker feared that "by a ruthless exercise of the treaty-making power, a President, with the support of two-thirds of the Senators present and voting, could revolutionize the relationship between the American people and their Government as prescribed by the Constitution." Specifically, they might enact as treaty law the UN draft Covenant on Human Rights, some recommendations of the International Labor Organization, and the draft Covenant on Freedom of Information, all of which Mr. Bricker believed would destroy many of our cherished freedoms.

OLD AND NEW BRICKER RESOLUTIONS

S.J.R. 130, therefore, provided, in its most important sections, that

1. No treaty or executive agreement shall be made respecting the rights of citizens of the United States protected by this Constitution, or abridging or prohibiting the free exercise thereof.

2. No treaty or executive agreement shall vest in any international organization or in any foreign Power any of the legislative, executive or judicial powers vested by this Constitution in the Congress, the President and in the courts of the United States, respectively.

During last year's hearings before a subcommittee of the Senate Judiciary Committee those sections were manhandled unmercifully by spokesmen for the Association of the Bar of the City of New York. They showed that the "respecting clause" of Section 1 could be interpreted as invalidating conventional treaties of friendship, commerce and navigation. Although

Senator Bricker had asserted that to the best of his knowledge and belief no treaty ever made by the United States would be invalid under the language of Section 2, they proved that the Government could not have delegated power under a dozen international agreements for dealing with disputes. After further and equally critical testimony by Acting Secretary of State David K. Bruce, the hearings were abruptly suspended.

Mr. Bricker returned to the attack on January 7 of this year with a revised version of his resolution, co-sponsored this time by no fewer than 63 Senators. (The number is now reported to be 68.) Sections 1 and 2 now read:

1. A provision of a treaty which denies or abridges any right enumerated in this Constitution shall not be of any force or effect.

2. No treaty shall authorize or permit any foreign Power or any international organization to supervise, control or adjudicate rights of citizens of the United States within the United States enumerated in this Constitution or any other matter essentially within the domestic jurisdiction of the United States.

Mr. Bricker assured the Senators that he was introducing "the same joint resolution I introduced last year." The new Section 2 is so different from the original, however, that it gives rise to a common-sense question. Why should we trust the new Section 2? A constitutional amendment demands the most meticulously careful drafting. If Mr. Bricker's first attempt was so faulty as to require throwing it out and substituting a new one, what assurance do we have that the latter is any better? The New York City Bar Association is actually just as critical of the new Section 2—for new reasons—as it was of the old one.

THE QUESTION OF SENATORIAL SPONSORSHIP

What have the Senators who sponsored the original Section 2 to say now? It is true that Mr. Bricker admitted candidly last year that "all of the reasons which have led me to introduce this joint resolution are not necessarily shared by every co-sponsor." Not a few of them, I want to believe, gave their names because, like Senators Taft and Saltonstall, they wanted the subject examined. But this motive was not mentioned by those advocates of the resolution who made much of the argument that it had the "support of 58 Senators." This had the effect of intimidating many opponents and deterring them from offering sincerely held objections. Senators could prevent the unethical use of their names by lending them more sparingly. Likewise, such restraint would save them from being charged with sponsoring dud legislation.

SECTION 2 OF THE NEW RESOLUTION

While Section 1 of the new resolution might be considered harmless as being merely declaratory of existing law, Section 2 is quite unacceptable. I fear, for one thing, that its approval would destroy whatever prestige remains to the United Nations in this country. This is beyond the intention of Senator Bricker. Last

February he assured his colleagues that this resolution was "not an anti-United Nations measure." I do not question his disclaimer. But the distressing fact must be faced that the most fanatical nationalists and UN-haters have flocked to Mr. Bricker's banner. They would hail passage of Section 2 as vindication of all their charges against the UN. They could be expected to make devastating use of such large-caliber ammunition in their determined drive to "get the U. S. out of the UN and the UN out of the U. S."

Secondly, I believe that the new Section 2 is as loosely drafted as its predecessor. The New York Bar Association claims that it could be so interpreted as to prevent U. S. participation in any enforceable disarmament program. It could impair our power to make agreements to deal with aggression, especially by embargoes. The United States would probably have to withdraw from the International Civil Aviation Authority and from the International Monetary Fund. It probably could not sue in the International Court of Justice, nor use the Court under the provisions of the Japanese Peace Treaty.

The most serious defect of Section 2 is that under its language any real attempt to strengthen the United Nations would become unconstitutional. Yet President Eisenhower, Secretary Dulles and Ambassador-to-the-UN Lodge are all on record as advocating such a course. In his Denver address last December 11 to the National Council of Churches, Mr. Dulles called on his fellow citizens "to take the lead in making the United Nations into a more effective instrument for achieving international order and justice." This it cannot do until it becomes capable of enforcing disarmament. The chances of disarmament may be growing ever more remote as the cold war is intensified and atomic bombs are multiplied. But we cannot give up in an enterprise which Pope Pius XII has called of fundamental importance to world peace. Certainly we should not even run the risk of making all future efforts unconstitutional.

I have already outlined in these pages ("Catholics and revision of the UN Charter," AM. 11/29/52), the world-wide movement to strengthen the United Nations by revising its charter under the terms of Article 109, which permits a review conference in 1955 or 1956. It is very much to be feared that Section 2 of the Bricker resolution would prevent any American initiative with reference to the calling of that conference. And without that American leadership I see no hope of transforming the United Nations into a more effective instrument for achieving that international order and justice without which peace cannot prevail.

I am writing these lines before Secretary Dulles divulges his opinion of the Bricker resolution to the senatorial subcommittee. The Louisville address already quoted is being cited as proof that he favors that proposal. Qualifying remarks he made later in the same address lead me to doubt whether he does or not. However, of this much I am certain: Mr. Dulles cannot and will not support Section 2 as it stands.

Senator Capehart for stand-by controls

Benjamin L. Masse

ON A NUMBER OF OCCASIONS since the war, this writer has differed sharply with the economic views of Indiana's millionaire Senator, Homer Capehart, the former phonograph and juke-box magnate. The most recent occasion was the so-called Capehart Amendment to the Defense Production Act, which, by guaranteeing to manufacturers their historic profit margins, threatened to make effective price control extremely difficult, if not impossible. Fortunately, in most cases supply caught up so quickly with demand that the mischievous possibilities of this profit escalator were never realized.

In view of this background, the reader will understand what a great and unexpected pleasure it is to be able now to take a stand on Senator Capehart's side. Against the opposition of the Senate majority leader, Mr. Taft, with no encouragement whatsoever from the White House, the Senator has started a fighting campaign for standby wage, price, rent and credit controls. It seems to me that this action is so sound and so obviously in the public interest that former opponents of Mr. Capehart should forget the past, resist a human inclination to say "I told you so," and lend him whatever help they can.

In a moving address to the Senate on February 2, Senator Capehart explained what led him, a convinced and rabid defender of free enterprise, to advocate giving to the President complete stand-by controls over the economy. In June, 1950, he recalled, prices in this country were relatively stable, as they are now. There were no shortages of consumer goods or raw materials worth bothering about. By that time consumers had largely satisfied the accumulated needs of war-time and were again spending in a normal, selective way—except, perhaps, for housing. Supply and demand were in happy balance.

Then came the sneak Communist attack on the Republic of Korea.

Remembering the shortages of World War II, consumers started an unholy scramble for sugar, shoes, shirts, television sets, sheets and pillow cases, and all sorts of other items. Merchants snapped up all the goods they could lay their hands on. Manufacturers combed the markets for raw materials, especially for wool, copper, steel and aluminum. Speculators and profiteers added to the general upward pressure on prices. So did the many reputable businessmen who hiked prices to make sure that when the freeze came, they would be on the safe side.

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As a result of all this frenzied activity, the cost of living jumped seven per cent between June, 1950 and January, 1951, when former President Truman finally imposed price controls. According to Senator Capehart, that six-month splurge cost the American people \$18 billion. It added billions, too, to the cost of the rearmament program.

Nor was that the only cost of the Korean inflation. To quote the Senator from Indiana:

More important than the money it cost is the human suffering which is unnecessarily created and the strain and stresses it puts on our economic system. It creates all sorts of dislocations, inequities, disequilibriums, friction and disruptions in our personal lives and in our productive system which takes years to rectify.

Senator Capehart is urging his stand-by controls bill because he wants no repetition of that débâcle. Everybody hopes against hope that the Kremlin will not start other fires on the enormous periphery of the Soviet empire—fires that will call for other and equally costly Korean police actions. Everyone hopes even more desperately that the cold war, the tensions in Berlin and Iran, the little hot wars in Indo-China and Korea will not erupt into a third world war. But nobody knows for sure what the months and years ahead hold for the American people. Just as we are readying fire-fighting equipment to cope with possible new Soviet aggressions abroad, so the Senator would have us equip the Government to deal with another upsurge of inflation at home.

If Korea taught us anything at all about the economic aspects of modern warfare, it taught us that delay in formulating and imposing controls over wages, prices, rents and credit is fatal. In June, 1950, almost all the authorities in the land, and all the big economic groups, were opposed to immediate controls. Looking back now, we can see that it would have been much wiser to have frozen all wages and prices simultaneously with the decision to oppose Stalin's brutal attack on South Korea, as Bernard Baruch advocated at the time. The delay of six months proved disastrous.

Should there be another crisis, there will be a similar delay in dealing with it *unless Congress approves standby controls now*. No one familiar with the time-consuming ways of Washington will question Senator Capehart's belief that between the time a President requests economic controls and Congress gives him a law at least three months are sure to elapse, and that seven or eight months will slip by before the law is properly functioning. That is more than enough time for inflation to get out of hand.

To quiet congressional fears that President Eisenhower might use stand-by authority over the economy recklessly, Senator Capehart's bill provides for a National Advisory Council, composed of representatives of consumers and of all our major economic groups, which the President would be obliged to consult before taking any action. If this council were composed of eminent men, as Senator Capehart intends that it

should be, it would provide a sufficient guarantee against hasty and ill-advised action. In any event, the bare theoretical possibility that the President might abuse the authority to control prices is scarcely an adequate reason for withholding it from him.

In explaining his bill to the Senators, Mr. Capehart noted that many among them would be surprised to see him in the role of advocate of controls. He had not changed his beliefs, he said. He remained a convinced free-enterpriser, a man who believed that the less Government interfered with the economy, the better. But though his views had not changed, his experience and study of inflation since coming to the Senate had increased his knowledge of it. He was, paradoxically, advocating stand-by controls now precisely because of his concern for the future of free enterprise. He was fearful that another inflationary binge would damage the economy irreparably. To preserve economic freedom he was willing in times of crisis to limit its exercise.

That is well said and scarcely needs any comment. I am confident that the hearings on the Capehart bill now in progress before the Senate Banking and Currency Committee will support the strong case the Senator has made for it.

U. S.-State relations

Robert C. Hartnett

THE MEETING IN WASHINGTON of Governors Driscoll (N. J.), Byrnes (S. C.), Kohler (Wisc.) and Shivers (Texas) with President Eisenhower on February 25 may be a prelude to a much needed re-examination of Federal-State fiscal and welfare systems. The purpose of such a study would be to increase the responsibilities of the States and thus relieve the Federal Government of at least some of the administrative and supervisory functions it now has in Federal-State health, welfare, education and highway programs. It would also aim to diminish the overlapping of Federal and State taxation by assigning areas to each of them. The White House plans to have a bill introduced in Congress soon to set up a commission to carry on this study.

FEATURES OF OUR FEDERAL SYSTEM

The American system of federal union formed one of the epoch-making inventions in the long evolution of political institutions. The great problem in any political federation is to strike a stable balance so that the member-units will be neither so strong as to overpower the central government nor so weak as to be swallowed up by it. In our system, the danger from 1789 through the Civil War was that dissensions between the States would destroy the Union. We sur-

mounted that threat, but only by putting down rebellion through recourse to armed might. Since the Union's victory in 1865, the tendency (appearing very slowly, until accelerated by two world wars and the great depression) has been in the opposite direction. The States have seemed at times in danger of being reduced to mere administrative jurisdictions of the Federal Government. Where the blame lay for any excessive centralization which may have taken place is an interesting and highly controversial question, but beyond our present purpose.

Equally important is the changed concept of the normal relations between the States and the Federal Government which emerged during our post-Civil War, as contrasted with the pre-Civil War, history. Up to 1865, the States and the National Government were regarded as *competitive*, as being in a state of constant tension marked by jealousy, fear and hostility in a mutual contest for power. Their interests, in a word, were looked upon as mutually antagonistic. Since 1865, however, and especially since the 1920's, Federal-State relations have developed into a system of *cooperative federalism*.

Perhaps we simply grew up. Perhaps we came to see that the new problems with which both were being forced to deal were unmanageable on a purely State-wide basis. Maybe the adoption in 1913 of the XVIth Amendment, which empowered the Federal Government to levy graduated income taxes, paved the way to a great extension of Federal-State cooperation by enabling Washington to collect large enough sums of money to underwrite all sorts of needed welfare programs having a blended Federal-State character. Whatever the reason, the development of a highly complex network of cooperative federalism under national leadership is one of the obvious features of modern American history.

Since we may be on the eve of a serious attempt to reverse this trend, it is worth while to analyze our federal system a little more deeply. The key to it is dual citizenship. All American citizens are at once "citizens of the United States and of the State wherein they reside" (XIVth Amendment, 1868).

People too easily forget this duality and its tremendous implications. Whether the issue be aid to education, racial discrimination or simply road-building, the rights or welfare of citizens of the United States, not merely of the individual States, are at stake. Constitutionally, moreover, U. S. citizenship takes priority over State citizenship. What role the Federal Government should play in any given program is often largely a question of how we want to manage our political affairs—through our State Governments, through our National Government, or through both. Our tradition of "reserving" many powers exclusively to the States is sound, though modern U. S. constitutional law does not see in the Xth Amendment any rigid delineation of U. S. and State areas of power. We ought to be wise enough to look to each for the purposes each can best serve, and to both for purposes best served by

the Federal and State Governments acting jointly. We must keep in mind, however, that whenever the rights or welfare of a U. S. citizen are involved, the U. S. Government has a direct concern.

FEDERAL-STATE PROGRAMS AND PROBLEMS

Historically, Federal aid to education led the way among the post-Civil War Federal-State welfare programs. It dates from the Morrill Act of 1862, which laid the foundation for our "land grant" colleges and universities (such as Cornell, Purdue, Ohio State and almost all the State universities of the Mountain and Far Western States). In 1914 and 1917 Federal grants-in-aid programs were set up on a matching basis to help subsidize education (agricultural, trade and industrial, and home-economics teaching) in the States. These Federal subsidies, however, remained on a very small scale. The school-lunch program has cost much more—\$83 million in 1950. (The \$524 million of Federal funds that went to institutions of higher learning in 1950 benefited the States indirectly, of course.)

More characteristic of Federal aid to the States are the subsidies of the Public Roads Administration, dating from 1921; in fiscal 1951 the States completed or had under construction roads aided by nearly \$1 billion in U. S. funds. Federal grants to States for new hospital construction in fiscal 1950 amounted to \$219 million, and for health services to about \$120 million.

Of course, Federal grants under the Social Security Act of 1935 run to large sums. Public-assistance outlays (aid to the aged, the blind and to dependent children) cost \$1.123 billion in 1950. Employment-security administration grants cost \$207 million. In 1950, the total of Federal outlays to States and local governments for welfare purposes exceeded \$2 billion.

Apparently this is the area the proposed commission would study. Whatever it might accomplish, the proportion of governmental expenditures in the United States involved is only about two per cent.

In 1952, the more than 119,000 State and local governments, according to the Department of Commerce's *Survey of Current Business* for January, spent \$26 billion. Including \$2.4 billion in Federal grants-in-aid, they took in over \$24 billion. They borrowed \$4 billion, mostly for new construction. The 48 States therefore seem to have incurred a deficit last year of well over \$1 billion. This is one reason why they would like to save what might seem, in the Federal budget, to be relatively small sums; they hope thereby to close this gap.

Despite all the talk about overlapping Federal and State taxes hamstringing the States, the worst fiscal problem of State and local governments—especially the latter—seems rather simple to explain. According to Karl O. Nygaard in the January *Survey of Current Business*, this arises from the fact that the general property tax still provides more than one-half the receipts of local governments. But because increases in assessed evaluations lag far behind price rises, income

from this tax does not increase with cost increases.

Apart from this problem, State and local government finances are not in too bad shape. The chief trouble, which we cannot avoid because of heavy defense expenditures, is that the total receipts of all governments in this country in 1952 equaled more than 25 per cent

of our national output, as compared with 16 per cent in the 1930's. We must economize. We must rationalize our Federal-State tax system. But exactly how and where to institute really significant reforms are questions that will give everybody concerned many headaches.

Right and left to center

Thurston Davis

One thing wrong with Peter Viereck's new book is its title, *Shame and Glory of the Intellectuals: Babbitt Jr. vs. the Rediscovery of Values* (Beacon. 320p. \$4.) In reality, it is a good title, but it will probably frighten away hundreds of potential readers who, without knowing it, have been looking for just this sort of thing. Since people shy away from intellectuals, even on the jacket of a book, it would be surprising if this work became a best-seller. However, this may be a wrong diagnosis. The first of Viereck's friends to read the manuscript hit it off rather well: this book slaps ninety per cent of its readers directly in the face. Somehow, readers enjoy this experience. *Shame and Glory* may become a best-seller after all.

Viereck has fashioned his book out of old and new material. His aim is a foursquare blow at the standardized thinking of both the Right and the Left in contemporary America. He has compiled a kind of guide to and commentary on current politics, sociology and ethics. He is glib, sassy and provocative. In its way, the book is a brilliant defense of sound ethical and cultural values, of balanced conservatism, of practical wisdom, of faith and charity, and of God's cause in a godless world. After you have read it, you may possibly imagine that its combination of high seriousness and trenchant humor makes it the sort of book on which Whittaker Chambers and H. L. Mencken might have collaborated.

This description, however, hardly does justice to Mr. Viereck's position. He is not only for values, conservatism and God. He is riotously against things, too. He hates the gangsters of world revolution. He despises and reviles the soft liberals who have compromised our policies with regard to Communist Russia. He scorns the *Nation* and rebukes Freda Kirchwey. His sardonic pen is turned on the neo-Babbitts of our cocktail parties, the dewy-eyed friends of the agrarian reformers, the slick defenders of the Trenton Six who conveniently manage to overlook the plight of what Viereck calls the Muscovite Ten Million, and all the little Hisses of the 'thirties who raged against Hitler and Franco, but have since quietly forgotten to mention in their book

LITERATURE AND ARTS

reviews that they have any important differences with Premier Stalin.

Viereck has some embarrassing questions for James Thurber, Carey McWilliams of witch-hunt fame (which is witch? asks Viereck) and the *New Statesman* of London. Nor does he care particularly for that whole company of fellow-traveling intellectuals who wrote for the periodicals that Judith Coplon read during her free periods in the Barnard library.

You might conclude that so fire-eating a book would go gently with a fellow breaker of liberal idols like William F. Buckley Jr. Not so. Instead of extolling *God and Man at Yale*, Peter Viereck wonders whether Mr. Buckley, had he had the power, would not have dismissed from Yale's economics department Pope Leo XIII himself (as a "pinko"), because this great pontiff denounced Adam Smith's laissez faire. Far from concealing a Catholic bias, which some of Buckley's reviewers charged, says Viereck, young Mr. Buckley's book is "not Catholic enough." It is "neither aristocratic nor Catholic nor conservative. It is plutocratic, Calvinist and Manchester liberal." It asks good questions but gives bad answers. One day the "laboring mountain of the new campus conservatism" may produce more than some "moth-eaten mouse of economic privilege."

Senator McCarthy, too, is handled rather roughly by Mr. Viereck. We read that the Wisconsin Senator is the darling of the leftist, liberal Gaylord Babbitts. (Gaylord Babbitt is a Viereck creation, the stereotype of the muddle-headed intellectual, the new philistine, the son of George F. Babbitt of the 'twenties.) The neo-Babbitts need the McCarthys, says Viereck. They prove the correctness of the Babbitt indictment of anti-communism. Without McCarthy, the Babbitts would

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be lost. GB puts it this way: "What ammunition would we have if, God forbid, McCarthy were beaten for reelection?" If Senator McCarthy did not exist, it would be necessary for the Babbitts to create him.

Summing up the case of Senator McCarthy versus Professor Lattimore, Viereck judges that the most interesting thing about the two of them is what they have in common, namely, their aid to communism. Lattimore has aided it by the way he defended it, McCarthy by the way he attacks it. And again: "The *Nation* mentality and the McCarthy mentality need each other, feed on each other, and are both wrong." What we need in this country, Viereck pleads, is a rallying away from these extremes of Left and Right toward the vital center of an enlightened conservatism. Human beings of all classes, unite!

Politically, Viereck aligns himself with Edmund Burke and against the Jacobins of 1792 or 1953. He has nothing but praise for Erik von Kuehnelt-Leddihn's *Liberty or Equality*, which he finds to be one of the most challenging books of our era. As a conservative and no egalitarian, Viereck does not believe that bricklayers should "lord it over architects." Yet we are Americans, and class lines among us should not be drawn arbitrarily nor built on some synthetic or unhistorical basis. Rather, all our people should by cultural and ethical self-discipline be formed into inner aristocrats.

If Senator McCarthy is not Mr. Viereck's hero, neither is Sen. Robert A. Taft. Erstwhile Taft supporters will wince as they read that their candidate for the Republican nomination becomes in Viereck's hands a modern-day Jacobin (a Robespierre, at that—since Robespierre tried to destroy the guilds by guillotining trade unionists). Taft enthusiasts fare little better themselves (pp. 251 ff.). Franklin D. Roosevelt comes off with a somewhat more favorable appraisal. Summing up on FDR, Viereck tells us that Roosevelt was not the Kerensky that Alger Hiss and Herbert Hoover—from quite opposite viewpoints—imagined. He was rather a crypto-conservative. FDR is thought to have staved off potential revolution in 1933 and, despite the debit side of Court-packing at home and Yalta abroad, is said to have achieved that national unity and social peace on which we are now relying in our struggle with Soviet aggression.

Viereck pins great hopes on President Eisenhower, who currently stands on the middle ground between Fair Deal statism and Taftian, Old Guard isolationism. The author asks a still unanswered question: will the Republicans follow Eisenhower down the middle course, or will they retreat to the Right with Taft? Their course is not yet clear. President Eisenhower may be able to produce around him what is now so urgently needed, a new American conservative party—a party to unite men of good will from both the Left and the Right. At least, Viereck hopes so.

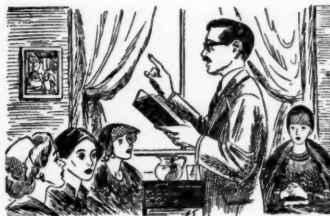
Catholics come in for some incidental comment in

this salty volume. Some of it is apropos of Paul Blanshard's criticisms of the Church. Blanshard's book, which performed the *tour de force* of comparing the Vatican and the Kremlin party lines, hits the nail, says Viereck, "right on the thumb." Stop baiting Catholics, pleads Protestant Peter Viereck, whom Blanshard has called a fellow traveler of the Vatican. Catholic-baiting is "the anti-Semitism of the liberals." However, he wonders whether American Catholics ("middle class-Jansenist, puritanized, Calvinized and dehydrated") deserve the honorable title of "Roman" Catholics! And there is more in this vein.

Whatever you may think of these and other Viereck strictures, you will have to enjoy the dexterity with which he bursts so many half-truths and slides his sword behind the arras of so many hidden fallacies. The gayest of all these thrusts is the one at Gaylord Babbitt, denizen of Café Chic—a liberal without a liberal education, without roots, without a party card, but with a huge relish for signing peace manifestoes and for meeting the Dean of Canterbury.

In a more serious mood, Viereck scotches the idea that it is the American worker who has succumbed to communism; the workers have normally in their trade unions a sense of human and organic unity and a feeling of voluntary community which are bulwarks against the coercive unities of collectivism. The ones who did succumb were from the bookish middle classes, especially those with more than average means. Harking back to analogies from the French Revolution, we recall that it was the lawyers of 1789 who became the Jacobins of the Terror of 1793 and 1794. So, too, it was some of the "upper middlebrows" of the 1930's and 1940's who turned out to be the dupes of the Kremlin. There seems to be a *trahison des clercs* in every age, and ours is no exception. At this point it is appropriate to refer the reader to a symposium of American intellectuals which appeared originally in the *Partisan Review* in 1952, and which has just been published as Number Four in the PR Series under the title, *America and the Intellectuals*. The usual PR people are represented; perhaps the symposium might have been enriched by the inclusion of others. At any rate, it can serve as a commentary on *Shame and Glory*.

The *Partisan Review* had set out to examine "the apparent fact that American intellectuals now regard America and its institutions in a new way." Some years back, America was thought by some intellectuals to be quite hostile to culture and the arts. Now, however, we are experiencing a change, says PR, and our intellectuals at present "feel closer to their country and its culture." To facilitate discussion, PR asks four questions which are here considerably abbreviated: 1) To what extent have American intellectuals changed their attitude toward America and its institutions? 2) Must the intellectual adapt himself to American mass culture? 3) Where in American life can the intellectual



find a basis of strength and renewal? 4) If a reaffirmation and rediscovery of America are under way, can the tradition of critical non-conformism be maintained as strongly as ever?

Have our intellectuals come trooping home to America—prodigal sons who renounce their former “alienation” from the land of their birth, and now are content to find new roots in the maturing culture of their homeland? If the PR volume is any index, then, with certain substantial qualifications, the answer is Yes.

Jacques Barzun admits that the intellectual is spiritually reinstated in America; the promises of the European New Orders, whether based on myth or on Marx, were fraudulent. Newton Arvin holds the habit of rejection and alienation to be no longer relevant; the more the culture we cherish is threatened from without, the more intense becomes the awareness of our identification with it. Others agree for much the same reasons. Sidney Hook is clear and even eloquent in his summons to the intelligentsia to face up to their responsibilities in the world struggle which is now joined. C. Wright Mills confesses that he still feels alienated; he will wait it out in hopes of a better deal within a decade or so. Normal Mailer seconds Mills’ motion. Lionel Trilling’s cautions to his fellow intellectuals

make perhaps the best few pages in the symposium. He urges them to abandon their alienation and abstraction and to plunge into the steaming broth of American life, with all its multifarious, tendentious and competitive details. If they do not, they may soon find themselves pushed aside by the new intellectual and quasi-intellectual classes (from the teachers’ colleges, the labor unions, etc.) which keep coming up from the bottom of the cauldron that is America. This symposium should be read for the light it throws on America at this critical juncture of her life, as well as for whatever correctives or confirmations it may supply to the Viereck thesis.

We may conclude from all of this that many a formerly uncommitted intellectual is coming “back to his duties.” This movement will gain in momentum as our intellectuals engage themselves more and more in the realities of American life and take on in increasing measure the full burden of their responsibilities. Thus the day will be hastened when the present dangerous rift between Left and Right will be closed by the men of the Center. There must, of course, be a corresponding movement from the extreme Right. The primacy of the common good demands that our forces be no longer divided in the face of a common enemy.

CBC April choice

SOCIETY AND SANITY

By F. J. Sheed. Sheed & Ward. 274p. \$3

What Mr. Sheed’s *Theology and Sanity* did for the topic of man and his relation to God, this volume undertakes to do for a study of man and his relation to his fellows. The result is a brilliant discussion of basic social issues in terms of man and his destiny.

Man, creature of matter and spirit, is made in God’s image and redeemed by Christ. These facts must be seen if one is to be both truly realistic and reverent, and thus sanely to treat of man in society. What but a lack of reverence for man as man can explain the origin of such an anomaly in a democratic society as our recent Immigration Act? Nor can we trust the “realism” of the self-styled, hard-boiled politician. Mr. Sheed’s analysis of Machiavelli’s *Prince* shows too clearly the “spinsterish” cast of that writer’s features. For he is indeed “full of the small talk of human ignominy but totally unaware of the real horror of life.”

Clearly, then, in treating of man’s full nature and the role of law and of love in his life, one may sanely apply the tests that family and society must meet if men and women are to live humanly in them. In this book’s wholly admirable sections on marriage and

the family and on society and state, many a wall of popular misconception is tumbled. At the same time, the principles of a sound reconstruction are constantly indicated. This is indeed one of the book’s great merits: the false and the destructive are never left unexposed, but the over-all effect is positive. In this respect Mr. Sheed offers good example badly needed today.

Society and Sanity is completely honest. As such it is not for those who want knowledge without paying the price of thought. Where mental feet tend to drag, however, a helping hand is extended in the form of apt, forceful and often sprightly examples. Twenty-five years of experience in the London Catholic Evidence Guild have made the author an excellent pedagogue. An occasional choice of words may make some readers uncomfortable. Subsequent definition, however, of such an expression as “man’s damaged nature” should reassure them.

Christopher Dawson has described the invasion of the human soul by the hand of power as the original sin of every totalitarian system. It is alarming to recognize the seeds of this sin in a growing public carelessness about reputation and civic rights, in bureaucratic ignorance of the right to intermediate association, or in the educational folly that would produce the “good citizen” at whatever cost to the “good man.” This book with unerring skill uncovers the root errors of such

BOOKS

tragedy. Better yet, it marks the path of realism, of reverence, and above all of love, to a truly free, human society.

DONALD CAMPION

How thinkers work

RECENT THOUGHTS IN FOCUS

By Donald Nicholl. Sheed & Ward. 250p. \$3.50

Donald Nicholl is a young Englishman whose large erudition has not destroyed his solid sense of values. He combines wide learning and common sense to examine critically the most recent developments in philosophy, natural science and psychology. The result is an excellent, balanced book that can be read by any interested “man in the street.”

More specifically, the author offers a brief critical appreciation of Marxism, phenomenology, existentialism and logical positivism among the contemporary philosophies: a critique of recent theories of evolution after some general remarks on natural science; and in psychology a concentration on the work of Jung rather than Freud or Adler.

None of these subjects is cavalierly dismissed as "absurd" nor accepted as uncritically as its adherents might desire. Mr. Nicholl shows the contribution to human knowledge made by each of these systems of thought—and each has made a notable contribution—and then goes on to show how each fell into serious errors. Most important for the average reader, the author shows *why* and *how* the errors were made.

Now, it is quite an undertaking for a young professor—or for an old one—to tell philosophers, mathematicians, scientists and psychologists wherein they err. No single person can know all about any one of these subjects, let alone all about all of them. But if one follows the method employed by Mr. Nicholl he need not know all about mathematics and logic to see how logical positivists make absurd mistakes, or psychologists pose problems they cannot solve.

For Mr. Nicholl concentrates on the *method* of thought in each science. He asks what the expert is trying to do and whether he is employing the right means to attain his objective. He safely avoids quibbling about minor matters on which the experts themselves disagree. Instead, he questions the expert's assumptions, his aims and his methods. This, he correctly maintains, any intelligent person has the right and the competence to do.

Recent Thought in Focus is an excellent book for the nonspecialist who cannot devote a lifetime to finding out what modern thinkers are trying to do. In terms anyone can read, the author has treated fairly and generously and accurately the main trends of modern thought. He has the courage to assert that great thinkers sometimes say absurd things, as obscure thinkers sometimes say wise things. Therefore he follows St. Thomas' teaching that one should not ask who said a certain thing (whether, for example, it was Marx or a Catholic economist) but whether it is true.

Such an attitude encourages the reader to make independent judgments on certain aspects of modern thought that he might otherwise turn over blindly to the "experts."

THOMAS P. NEILL

Philosopher or artist?

MY HOST THE WORLD

By George Santayana. Scribner's. 149p. \$3

This short posthumous volume, taken with *Persons and Places* (1944) and *The Middle Span* (1945), completes the author's slender biographical trilogy. *The Last Puritan* (1936),

however, which was subtitled "A Memoir in the Form of a Novel," attracted more attention than Santayana's strictly autobiographical writings.

This fact symbolizes the kind of person Santayana was as revealed in his works. Though he considered himself a philosopher, his opinions were so highly personalized as to rank as *belles-lettres* rather than attempts to discover and accept objective reality on its own terms.

The title of the present volume illustrates the author's genius for wrapping up an intuition in a neat phrase. Most of his life he did live as a "guest" in this world. In his "Epilogue" he unfolds, rather poignantly, that "... by chance I was a foreigner where I was educated ... speculatively and emotionally, especially in regard to religion, the world around me was utterly undigestible." Hence "the feeling of being a stranger and an exile" took possession of him.

He was born in Spain of Spanish parents. His mother, the daughter of a freethinking Spanish republican, had been widowed through the death of the Boston merchant, Sturgis, to whom she had borne five children. His father was a "liberal," in religion as well as politics. In 1872 his mother took young George, aged nine, to Boston with her Sturgis children. That was how it came about that he was educated at Boston Latin and Harvard, where (after two years in Berlin) he took his doctorate and settled down to teach for twenty-two years.

In 1912 he received an inheritance sufficient to make him a "guest" on this planet, so he gave up teaching. The present volume describes his decision to lead the foot-loose yet responsible life of travel and study that suited his refined hedonism. It deals mostly with his visits and sojourns in England and the friends he made there. The chapter on "Old Age in Italy" carries the story to the end.

The chief of his English friends was Stanley Russell, brother of "Bertie." Santayana devotes a lot of space to Earl Russell's successive loves, taking (as always) a detached but interested view of the persons involved, without, however, being in any way offensive in the telling.

"Of all my friends, he writes, 'Bertrand Russell was the most distinguished.' 'Bertie' never came to full flower, in Santayana's opinion, because 'in fundamentals he could never shake himself free from his environment ...'" The passages on the N. Y. *Times'* favorite philosopher are perhaps the most interesting in this volume, and might well raise doubts on Times Square.

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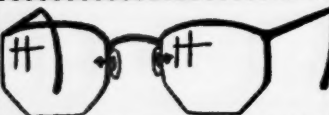
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Liturgical Press	659
Newman Press	655
Scribners	655

SPECIAL SERVICES

Accordions	659
Atonement Seminary	661
Blarney Castle Products	659
John H. Hogan, Inc.	656
Institute of European Studies	656
Maas Chimes	661
Mack-Miller Candle Co.	iv
Mary's Gardens	661
Will & Baumer Candle Co.	ii
Notices	662

CAMPS

Camp Acadia	661
Our Lady of Lourdes	661
Camp Cranwell	661

SCHOOLS AND COLLEGES

Barry College	iii
Caldwell College	iii
Georgetown Prep. School	iii
Good Counsel College	iii
Marymount College	iii
Mt. St. Agnes College	iii
Mt. St. Mary	iii
College of New Rochelle	iii
College of Notre Dame of Md.	iii
College of St. Elizabeth	iii
Rosemont College	iii
Sacred Theology	iii
St. John's Prep. School	iii

That Santayana was a man of delicate and acute "perceptions," "intuitions" and "reflections" (favorite expressions of his) cannot be questioned. Moreover, he dresses them up in a limpid, effortless style.

Yet there is something palpably ersatz about his brand of esthetic Catholicism mismated to a hybrid Platonism-naturalism, rendered spineless through agnosticism. Religion, Christian faith, Catholicism he took for "myths." A rationalist, he contended (or pretended) that "a truly free spirit will never repent."

Which side of him may have been play-acting—his agnosticism or his professed artistic, quasi-moral love of Catholicism—who can know? Perhaps in the end, Rome, the Mother of all, took him to her bosom.

ROBERT C. HARTNETT

THE SILENT WORLD

By Jacques-Yves Cousteau. Harper. 266p. \$4

This book belongs in the library of all arm-chair adventurers. It is the "story of undersea discovery and adventure by the first men to swim at record depths with the freedom of fish." In a nontechnical, popular style, it tells the problems and successes encountered in the developing of the "aqualung" by officers of the French Navy.

The aqualung is a device for providing undersea divers with air without the use of long hoses reaching from man to surface. It gives the diver complete freedom of movement at great depths. It consists of several small tanks of compressed air strapped to the diver's back. Rubber hose connections lead through a special air flow regulator to a mouthpiece. With such equipment, the officers of the French Naval Undersea Research Group dived to record depths of 306 feet.

There are several excellent photographs in black and white which illustrate the text. Color pictures are also included. The originals of these may have been excellent; the printed reproductions are in several instances quite miserable.

It is impossible to select really key passages to quote as examples of the clear, easy-to-read style of the book. Several natural-history observations of interest to professional biologists were made, such as the fact that data were gathered "which may prove that the octopus is capable of using tools, which involves complex conditioned reflexes which I have not seen previously credited to the octopus."

If this statement could be substan-

tiated by detailed evidence, it would be of great importance to workers in the field of comparative psychology. Other statements of a similar nature concerning a variety of biological phenomena make one hope that the present book will be followed by a technical report in which detailed scientific data are included.

The book is recommended as good reading for everyone who is interested in adventure and exploration.

CHARLES G. WILBER

THE WHITE RABBIT

By Bruce Marshall. Houghton Mifflin. 262p. \$3.50

Forest Frederick Edward Yeo-Thomas, the hero of this narrative, would seem to have enough names of his own. Yet in the years 1942-45 he employed many others. To the members of the French underground he was "Shelley" or "*le petit lapin blanc*." His various identity cards (forged) proclaimed him at various times to be M. Thierry, M. Gaonach or M. Ticelli. When the Gestapo finally captured him, Yeo-Thomas persuaded them that he was really Squadron Leader Dodkin of the RAF.

Such a man, on the basis of aliases alone, is obviously far beyond the ordinary. As Bruce Marshall demonstrates in this book, Yeo-Thomas was extraordinary on many counts. "Tommy," as Mr. Marshall calls him, was in 1939 a director of the Paris dress-making firm of Molyneux. An Englishman—or Welshman—he was French by education and by long residence. As a British subject he joined the first branch of His Majesty's service which would take him. It happened to be the RAF.

Years later—aeons in terms of the service mind—it was decided to make proper use of "Tommy's" peculiar talents—his combination of cool nerve, perfect French and those completely ordinary looks which are the best disguise. He was parachuted three times into France to organize and inspire the resistance. On the third trip the Nazis got him.

There followed months of relentless investigation and almost indescribable torture, during which Tommy did not crack and during which he contrived, by desperate ingenuity, to save himself from the death-chamber.

After the war Yeo-Thomas went back to his old job as director of a Paris dressmaking firm. The ironic can make what they like of this, but Mr. Marshall gets his own point across. This is not one story, but the almost universal story of heroism and the depths which lie beneath the calm surface of quite ordinary men.

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I have said that the tortures the Nazis inflicted on Yeo-Thomas were almost indescribable. Mr. Marshall, however, has attempted to describe them so explicitly that the reader is tempted at times to put his book aside. The other chief fault with the work is a tendency to moralize. Is it really necessary to characterize Yeo-Thomas as "a very honest, decent pagan"?

WALTER O'HEARN

THE VELVET DOUBLET

By James Street. Doubleday. 351p. \$3.50

A velvet doublet was among the prizes offered to the sailor who should first sight the new land sought by Columbus. Lepe, the author of the fictitious chronicle which supports this story, is cheated of his rewards. Successively, he is defrauded by Columbus, betrayed by his first love and crushed by the execution of his father at the hands of the Inquisition. He triumphs over Columbus and his lover by humiliating them, and revenges himself on the Church by embracing Mohammedanism.

If color were the only coin of a novel, this one would be priceless. Kings, queens, priests, Islam, the Inquisition, new worlds, battles and romance supply its pages with almost every hue available in the storyteller's spectrum. Its historical message, as far as it has one, seems to be to portray Columbus as an avaricious, venal dullard whose only virtue lies in the tenacity of his hope.

The sheer crowding of adventurous incident makes this book easy to read. Were it not for the tastelessness of one or two romantic interludes, it could be called a fairly good historical fantasy.

BRENDAN CONNOLLY

WE SAW HER

Translated and arranged by B. G. Sandhurst (introduction by C. C. Martindale, S.J.). Longmans, Green. 226p. \$3

This is not a biography of St. Bernadette Soubirous, but it is a very interesting and somewhat original essay in the field of hagiography, well conceived and well executed; and it may serve as a limited corrective to much of the romantic fiction and legend that has obscured the saint's true character. Through the reports of eyewitnesses, it presents Bernadette to us—her seriousness, her indifference, her sudden spontaneous gaiety—at a crucial stage of her life: that of the visions at Massabielle, outside of Lourdes.

Selecting and arranging the eyewit-

ness accounts (some friendly, some skeptical, all vividly detailed; drawn chiefly from the volumes of records compiled by Rev. Jean Marie Cros, S.J.), the author endeavors to reconstruct chronologically the scene and the events, enabling the reader to relive them, as it were, with Bernadette through the eyes of those who lived with her in Lourdes or knelt with her by the river Gave.

The reports themselves, woven into a unit with a minimum of necessary comment, comprise the bulk of the work (pp. 40-206). They follow her from the first vision of February 11, 1858, through the famous fortnight and the revelation of Mary's identity, to the final, farewell vision of July 16. A few early chapters introduce us adequately and convincingly to the town, the people, the environment and to Bernadette herself. And a brief final chapter reflects on her subsequent life.


The growth of the Lourdes shrine, the tremendous wonder caused by the miracles and the millions of pilgrims who visit the shrine yearly, strangely enough have relegated to comparative obscurity the heroic Pyrenee girl her-

self, since canonized by the Church. She preferred it that way: "I was used. I have been put back in the corner. I am happy here, and here I stay." And yet, as for many who scoffed at the early reports, it may be that only Bernadette can reveal to us the true meaning, not of the miracles, but of the Miracle of Lourdes.

It is difficult to come to what we feel to be a personal understanding of saints; but it is an invaluable experience in the spiritual life. The present work may be (on the immediacy of the evidence that it offers) the best introduction to Bernadette available in English for those who do not know her; in prayerful reflection, it will certainly interest those who feel they do. With its ample illustration and sketches of the locale, it is also an excellent *vade mecum* for those who plan a pilgrimage to Lourdes.

In short, it will profit anyone to focus the spotlight at the Lourdes grotto on the figure of the little slum girl and shepherdess, Bernadette herself, as she knelt there on the mud and rocks, conversing with the Mother of Christ.

WILLIAM J. READ, S.J.



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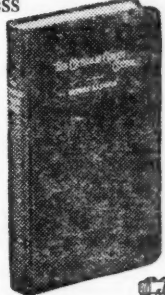
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THE YOUTHFUL QUEEN
VICTORIA: A Biographical Narrative

By Doriner Creston. Putnam. 405p. \$5

If you wish to experience what it was like in the circle surrounding Victoria during her childhood and youth you can do so delightfully in these pages where that bygone age is evoked with rare magic.

The book is a leisurely one and as we stroll through Kensington or Buckingham Palaces or Windsor Castle, we meet most of the historical figures of the early nineteenth century. We share the ambitions, the intrigues and the anxieties, which beset the Duchess of Kent and her shattered hopes when the regency escaped her and she could no longer dominate her daughter. We almost hear the conversations between the Duchess and the overbearing Conroy on whom she relied for advice and action.

The story of how the future queen turned from her mother to that enigmatic person, Baroness Lehgen, for sympathy and affection has often been told but it has a freshness here which gives it a new interest.

It is in Kensington Palace, too, that we first meet the lugubrious Uncle Leopold, who was to play so great a part in forming Victoria's character.

Then Melbourne comes on the scene, remaining as the chief figure from the dramatic day of the Queen's accession until her wedding, where the book ends. It is indeed a gallery of memorable portraits and although all historians may not agree with the judgments which Miss Creston passes, no one will disagree that she has the gift of making her characters live, so vividly indeed that we have the sensation of having known each of them well with an insight into their idiosyncracies, their joys, sorrows, hopes and fears. The book is a worthwhile and entertaining contribution to the treasury of Victorian history.

ROBERT WILBERFORCE

BEYOND HORIZONS: Voyages of
Adventure and Discovery

By Carleton Mitchell. Norton. 312p. \$3.95

Some screening is in order for the passengers on Mr. Mitchell's voyages. There is enough disease and hunger, thirst and cold and unrewarded misery to discourage girls and women at the start. It is too bad that boys should also be excluded. They would love to get aboard these sailing ships with Mr. Mitchell, and learn about the evolution of the sails and helm, the shapes and superstructures, even about the stanches, the straitness and the sodden

wretchedness below. And yet it would not do to have the boys land in Tahiti with the crew that takes us there in Mr. Mitchell's book.

Those who decide to sail *Beyond Horizons* will be presented briefly to Columbus and then turned over to the actual participants of voyages made in the seventeenth and eighteenth centuries. Reading old journals and reports, they fight the winds with Anson 'round the Horn, they sound their way through corridors of ice in Hudson's Bay, they shiver endlessly with Captain Bligh, crossing the South Pacific in an open boat.

Mr. Mitchell amplifies these records with his interesting disclosures and reflections. When was the antidote for scurvy found, and when did the British Navy first enforce its use? One million deaths and some two hundred years divide the dates. Why did men die of thirst and hunger, with a bounteous land in sight? Why did the ships go down under their crews in tranquil waters?

Beyond Horizons tells us all these things and more, but only partly answers the large question: why would a sane man go to sea at all under the miserable conditions here described? To avoid hanging, of course; to fill the quota of a pressgang; or, adds the book, to satisfy his yearning for the sea. Jane Austen, through Sir Walter Kellynch, gives a sheltered landsman's view; that naval service is "the means of bringing persons of obscure birth into undue distinction, and raising men to honors which their fathers and grandfathers never dreamed of." Sir Walter adds, however, that "it cuts up a man's youth and vigor most horribly; a sailor grows old sooner than any other man." Judging from *Beyond Horizons*, a sailor had fantastic luck if he grew old at all.

M. M. DOLAN

Religious Book Shelf

Garden City is reprinting in uniform editions some of Bishop Fulton J. Sheen's sermons, which were originally published by Kenedy. To date five series have appeared: *Character of the Passion*, *Seven Words to the Cross*, *The Rainbow of Sorrow*, *Calvary and the Mass* and *Love One Another*. The first four sell at \$1, the fifth at \$1.25.

LIFE OF THE LITTLE FLOWER, by Msgr. August Pierre LaVeille (McMullen. \$4). Since its appearance twenty-five years ago, this life of St. Thérèse of Lisieux has been considered a classic. Its original composition had the approbation and co-operation of the Carmel at Lisieux, and Msgr. LaVeille had access to all the records and documents.

THE LIGHT OF THE WORLD, by Rt. Rev. Benedict Baur, O.S.B., translated by Rev. Edward Malone, O.S.B. Vol. II (Herder. \$7). The prayers of the Mass for every day of the year (Sundays, ferial days and principal feasts) are considered in meditation form, in this condensation of Fr. Baur's great work. Obviously of prime interest to priests, the book provides fine spiritual reading for the general Catholic public as well.

A MAN APPROVED, by Leo Trese (Sheed & Ward. \$2.25). The priesthood, Fr. Trese insists in this third volume (following *Vessel of Clay* and *Many Are One*), can be summed up in two words, prayer and service. By no means an exhaustive or orderly treatise, this is the meditation of a priest thinking out loud about his own ambitions, efforts, failures and successes. There is a beguiling charm to the author's style but a certain repetition from his earlier books creeps in.

WHERE LOVE IS, GOD IS, by Catherine de Hueck Doherty (Bruce. \$2.25). "Dedicated to the Catholic laity everywhere with a constant prayer that they may arise and begin the apostolate of love in action," this simple yet intense reflection on such topics as the commandments, the beatitudes, the counsels, the Christian year, will help bring about the realization of this goal. The author, as perhaps need not be said, is the founder of the famous Friendship House movement.

ANCIENT CHRISTIAN WRITERS, XV: ST. AUGUSTINE, SERMONS FOR CHRISTMAS AND EPIPHANY (Newman Press. \$3.25). The wide range of practical applications made by the great Doctor in his homely Sunday and feast-day sermons renders this volume particularly attractive, especially as they are set off against the pagan atmosphere of the age. The translation is crisp and vigorous, and the notes especially are packed with all manner of incidental surprises for the reader.

REV. DONALD CAMPION, S.J., took his M.A. in sociology at St. Louis University.

THOMAS P. NEILL, is author of *Makers of the Modern Mind, They Lived the Faith* and *Religion and Culture*.

CHARLES G. WILBER, former director of the Biological Laboratories, St. Louis University, is assistant chief of the Applied Physiology Branch at the Army Chemical Center, Maryland.

WALTER O'HEARN is UN correspondent to the Montreal *Daily Star*.

THE WORD

"They filled twelve baskets with the fragments of the five barley loaves" (John 6:13; fourth Sunday of Lent).

Well-meaning Catholics are sometimes puzzled, sometimes a little scandalized, when they reflect that after twenty centuries the Church still has not conquered the world. The Church was sent forth by Christ to make disciples of all men and all nations. And surely its Founder gave it the power to do so.

Yet the bitter truth is that a large part of the world is still completely ignorant of Christ. Our own country is not a Catholic one although churches have long dotted the land. Scarce a man of us can boast that all his close neighbors acknowledge Christ and His vicar, the Pope.

Vexed at this situation, the Catholic may at times wonder where the explanation lies. Better, he may be moved to ponder what can be done to advance the Kingdom of God. And two facts in the Gospel of the multiplication of the loaves will help point the way to an answer.

The first fact centers upon the boy who happened to have five barley loaves and two fishes. The marvel is not that Christ by blessing these scanty rations made them suffice for five thousand men. Once we know that Christ is God, we are not staggered by His use of divine power. The real marvel is that when He intended to feed this multitude by a miracle, the Saviour first asked for the offering of the little bread and fish the people had.

Five loaves and two fishes were as nothing to this huge crowd. Yet Jesus sent His disciples to make inquiry and when these were all that could be found, He asked for them and used them in His miracle.

The second relevant fact concerns the disciples themselves. When the Saviour had blessed the loaves, there was nothing wondrous about the manner of their distribution: the disciples performed the tedious work of carrying the food up and down the long rows until five thousand hungry men had taken their fill. Just as easily could the food have been produced at each man's elbow, but three of the Evangelists mention that the crowds received it from the disciples.

When we draw together, then, what the four Gospel accounts say, this truth stands clear: although the efficacy of Christ's miracle depended

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primarily upon His own supernatural power, He chose to employ the resources and the willing labor of men to bring about the result.

So it has always been. The same Christ who then fed the multitudes now longs ardently to win the minds of men with His doctrine. The effectiveness of His mission depends mostly upon the power of supernatural grace. But again Christ will not to achieve His purpose without the zealous labors of men.

True it is that the world is not yet won for Christ. But there is much that every individual lay Catholic can do to change things. For each can turn to that little world in which he lives and by his prayer, by good example and by tactful presentation of Catholic truth, make known to the men about him the marvelous message of Christ.

PAUL A. REED, S.J.

THEATRE

HAZEL FLAGG, presented by Jule Styne at the Mark Hellinger Feb. 11, has as its title character a girl supposed to be dying of radium poisoning, with only a few weeks to live. A tycoon of the publishing business, with an eye to boosting circulation, offers to give the poor girl an opportunity to enjoy all the pleasures she has ever dreamed of. Hazel is hauled down from her home in Vermont to New York, where she is given the works—Paris gowns, Elizabeth Arden perfumes, night clubs, a reception by the Mayor, a confetti-showered parade along lower Broadway and romance with the man of her dreams.

Based on a story by James Street and the motion picture *Nothing Sacred*, Ben Hecht's portrayal of the career of a sawdust celebrity is a gentle, perhaps too gentle, mockery of our national weakness for lionizing any nonentity who has the temerity to dangle from a flagpole for sixty days, the luck to become the father of quadruplets or the nervous torpidity to walk barefoot in a blizzard. The production was directed by David Alexander. Appropriate scenery and costumes were designed, respectively, by Harry Horner and Miles White.

Helen Gallagher, Thomas Mitchell, Benay Venuta and John Howard are starred in the harlequinade, all of them deserving of their billing. Miss Gallagher rates special mention. A versatile lass, she can be disarmingly demure, alluring in a romantic scene, a little tornado in one of Robert Al-

ton's dances or swing a gag with the ease of an experienced comedian.

Mr. Styne wrote the musical score. It is not one of his better efforts.

WONDERFUL TOWN, with Rosalind Russell starred, will impart to native and adopted New Yorkers some information about our city that we too rarely realize. Not enough New Yorkers, for instance, know that our city is not just a big town like Philadelphia or Milwaukee, with a municipal atmosphere and flavor unlike any other city, but a collection of at least fifty communities, each with a local character of its own, as different from other sections of the city as Detroit is from Boston.

As *Guys and Dolls* reflects the life of the urban nomads who inhabit the fringes of Broadway, and *A Tree Grows in Brooklyn* mirrors the essential domesticity of that Kings County metropolis, *Wonderful Town* captures the Bohemian spirit (seventy-five percent legendary) of Greenwich Village. The time of the action is in the early 1930's, and the leading characters are two sisters who come to New York from Ohio to make their careers, one by writing, the other on the stage.

The story-tellers are Joseph Fields and Jerome Chodorov, basing their tale on their own play *My Sister Eileen*, which in turn was based on Ruth McKenney's book of that name. Leonard Bernstein wrote the musical score and Betty Comden and Adolph Green contributed the lyrics for the songs. Raoul Pene du Bois designed the settings and Miss Russell's costumes were originated by Mainbocher. The production was staged by George Abbott, the old master of musical show directors. Seldom have so few contributed so much toward the entertainment of so many theatregoers.

An ingratiating story in the hands of a capable actress, *Wonderful Town* is colorful, melodious and would be humorous—if Miss Russell didn't make it hilarious. There are other competent performers in the cast too numerous to mention in brief space. The show, after all, belongs to Miss Russell.

P.S. Jack Whiting, the Mayor in Hazel Flagg, is also wonderful, especially in his soft-shoe routine.

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nounced him sane at the trial was later adjudged insane. . . . As the news moved its searchlight to and fro, it became evident that no one walk of life was monopolizing the rays. . . . Throughout the week, walk after walk blinked in the brilliant glare. . . . Humdrum spheres of endeavor were reported enriched with glamor. . . . In New York, a survey indicated that many companies, finding it difficult to secure reliable help, are giving ordinary jobs fancy names. Among other examples, the survey discloses that timekeepers are becoming known as "payroll analysts." . . . Emerging during the week were Milquetoast types of picketing. . . . In London, for the first time in history, civil-service workers picketed Government offices. They carried signs reading: "Dear Sir—Your Civil Servant is Underpaid. Yours Faithfully." . . . "Your Obedient Servant Needs More Pay." . . . "To Their Lordships of Her Majesty's Treasury—Please Increase Our Pay. Your Obedient Servant."

As day followed day, more and more walks of life were heard from. . . . In London, Eng., while one policeman pursued a fleeing prisoner, another officer unleashed a police dog. The dog leaped upon the first policeman, brought him down. The prisoner escaped. . . . In Oklahoma City, officers caught a policeman burglarizing a supermarket. In his jail cell the next morning, the captive guardian of the law sobbed: "I hope people realize all policemen aren't like this. I never thought I'd be classed with thieves. I despise them." . . . Fire fighters made news. . . . In Johnson City, Tenn., a delegate to the Tennessee Firemen's Association convention fell asleep in a hotel lobby, set his chair afire with his cigarette. . . . Bridge guardians were spotlighted. . . . In Portland, Me., an attendant declared that the drawbridge he operates has the personality of a woman. Enlarging, he exclaimed: "You can't depend on it to behave, and it'll make life miserable for you if you lose your temper when it doesn't behave."

What is the real criterion which decides whether a man is a success or a failure? . . . Is it the walk of life? . . . Yes, answers the world, yes, it is the walk of life. . . . When discussing a man in an ordinary job, people will say: "He has not made much out of his life." . . . The answer of Almighty God, however, is: No, it is not the walk of life. . . . The divine criterion for success in life is this: is a man's relationship with God what it should be? . . . Needless to say, it is the judgment of God which counts.

JOHN A. TOOMEY

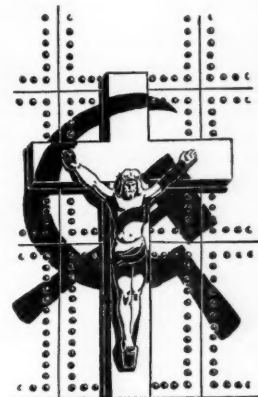
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CORRESPONDENCE

Group dynamics

EDITOR: Thank you for forwarding to me galley proofs of the article by Father Foley on group dynamics.

I am acquainted with group dynamics through a course I took under that title at the National Catholic School of Social Service, Catholic University, in the fall of 1948. I felt that I got so much out of the course that I enrolled in the Graduate School of the Department of Agriculture and there worked under Bert Strauss (author of *New Ways to Better Meetings*) for a second semester.

I believe that Father Foley is right in some of his conclusions about some of the people who are active in group dynamics. Some of them practically make a religion out of it. Others think that whatever the group decides is right and true.

However, I have found that a lot of the group techniques which I learned have been of exceptional help to me in my work of organizing the Councils of Catholic Men and Women here. I have used the techniques with great success with small and large groups. All of our sessions are conducted with these techniques in mind.

For example, each year since 1949 we have had a "Work Conference" rather than a real convention of our councils. We have had an extremely large attendance at the conventions for the men and for the women. At the end of each of these we have used an "Evaluation Blank" on which we have asked those attending to express their opinions with regard to the conventions. These have been unsigned evaluations. The men have rated their conventions at a total of 4.63 points out of a possible 5 points for excellence. In other words, they really like the type of convention which is broken down into small groups and is set up on a problem-solving, rather than an information-giving basis.

I was also responsible for using this work conference technique at the first National Workshop for Moderators of the Councils of Catholic Men and Women held in Washington in 1949, a group of forty or fifty priests. There we saw some of the psychological effects of this method working on those present. They were given an impetus to do something about the resolutions they made at the end of the conference.

I really believe that much of what I have been able to do would not have been possible using the usual methods of conducting meetings, etc. We use

the small face-to-face group. We use first names as much as possible. We sit around a table, and in a new group, name cards are always in front of those attending. We even on occasion use role-playing, and find it helps out in focusing people's attention on the problem at hand. We have used role-playing also as a training technique. Right now we are planning to use this technique on a mass-education basis as we try to get women to approach their theatre managers and newsstand dealers about the showing of indecent films, and sale of indecent literature. I don't know of a substitute that could do the job we have to do.

On several occasions I have tried to teach group dynamics and have been successful in imparting some of the techniques of good group behavior. The only reason I am not teaching these techniques now is that I no longer have the time. Thanks to group dynamics my councils have grown to the point where I no longer have to find things to keep me busy.

(REV.) LAWRENCE J. ERNST
Moderator, Diocesan Councils
of Catholic Men and Women
Toledo, Ohio

EDITOR: Albert Foley's well-written article prompts me to a few comments. With some of its contents I agree, with some of its terminology I do not—and I should like to make an addition or two. Perhaps the additions should come first.

Over our several years of professional association I have found the individuals sponsoring the Bethel laboratory to be devoted to seeking the truth, humble about their discoveries, receptive to criticism and co-operative in sharing their results.

Before any other group challenges their work (this is not directed to Fr. Foley—he fulfils the above description also) let it invest an equal amount of time in research and produce findings that counter-indicate their theses. Then let us examine the combined evidence and formulate our plans for training leaders.

Outside of the authors represented in the book *Readings in Group Work*, and the research conducted in the National Catholic School of Social Service and a few other schools of social work, I know of no Catholic institutions or organizations engaged in research in group process. If there are any, I would welcome correspondence from them.

I do not know which organization is fighting "group process" but I am curious to know how it defines group process. The usual definition is *interaction between individuals*. It goes on in every family, every parish, even in the College of Cardinals!

That Bethel develops a "cult" seems to be true. I doubt that it is the intention of the sponsors. Perhaps it is due to an absence of historical perspective and a lack of prior training in group work and psychotherapy among the trainees. These limitations can make for a naively enthusiastic response. Students at Bethel who *have* had the background qualifications react to the training in a somewhat different manner.

When Fr. Foley uses the term "group dynamics" as no group worker would, he is falling in with common usage in some circles. In group work we study the *dynamics of group process* but we find mouth-filling phrases such as "group-dynamics techniques," "applied group dynamics" and "methods of group dynamics" mystifying and untranslatable.

Here at the National Catholic School of Social Service, Catholic University, we are offering a course in the "Dynamics of Adult Groups" for the sixth consecutive year as part of our total group-work curriculum, now in its 13th year. Students who enroll in this course have already had courses in group work and psychiatry, and seem able to utilize the Bethel material to good effect.

DOROTHEA F. SULLIVAN
Washington, D. C.

Meaning of Merton

EDITOR: I noted with pleasure in the Feb. 21 issue of *AMERICA* your article by Joseph Landy on Thomas Merton. His explanation gave a very clear picture of Merton's motives in writing on the contemplative life. This article appeared at a time when it will, I believe, influence more people to read Thomas Merton's books with a fuller appreciation. CATHERINE KELLY
Jersey City, N. J.

Education through TV

EDITOR: I am glad to see that your publication has taken notice of the educational facilities provided through the medium of television (2/21, p. 556). Since programs of the same caliber as the ones mentioned in *AMERICA* are few and far between, I think they deserve special mention.

I might add, too, that *AMERICA* itself is certainly a great aid to the education field. Its use in the classroom helps give a Catholic view on current topics which cannot be found in secular reviews. JUDY HARNETT
Jersey City, N. J.

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